C.NO-2048

Q:368mN G9.2.1

CC-O. Jangamwadi Math Collection, Varanasi Digitized By Siddhanta eGangotri Gyaan Kosha

Q:368mH 2048 G9.2.1 Reddi, CY Immortal message Q:368mN G9.2.L

#### SHRI JAGADGURU VISHWARADHYA JNANAMANDIR (LIBRARY) JANGAMAWADIMATH, VARANASI

....

Please return this volume on or before the date last stamped	
Overdue volume will be charged 1/- per day.	

# IMMORTAL MESSAGE

Vol. 2 No. 1.

December, 1939



C. V. REDDI, B. A.

D. SREENIVASA SARMA, B. A., B. L.

# अ मृत स न्देश:

# Immortal Message

PUBLISHED ON BEHALF OF
SRI TIRUMALA SRINIVASA TRILINGA MAHAVIDYA PEETHAM
B E Z W A D A

EDITOR: C. V. REDDI, B. A.

# CONTENTS

	Pa	ges.			Pages.
	Teachings of Amrutanandanadha Swamy-culled from Jeevayatra 1- Do. Culled from Amrutalahari - D. Sreenivasa Sarma, B.A. B.L.	_12	6	— Dr. Eric Schinnerer.	27—29
3	Andhra Social Life & Organisa- tion Part II 13. — Baron B. Seshagiri Rao.	20	8	A Saintly Prostitute-Kanoopatra  — By Acharya Sriram Gosavi  The festival of Lights	
4	The Vairagyamurthy 21- R. Tirumala Iyyangar.	_23		- Krishnamurthy	55
5	Sree Tirumala Sreenivasa Trilinga		9	Ourselves	34_39
	Mahavidya Peetham-its aims objects and working 23-	-26	10	Editorial Notes	41—43

0:368mN G9.2.L

JAGADGURU-VISHWARADHYA
JNANA SIMHASAN MANAMANDIR
LIBRARY
Angamawadi Math, Varanadi
Acs. No. 2048

### रो लम्बा ष्टक म्

# अधिपतिः वैद्यराज दंदु सुब्बावधानिभि विंराचितम्

श्रीवाणीचरणारविंदमधुप श्रेतोहरांभंकृतिं कीटानां निकटे करोति वितरन्तादात्म्यमीशेच्छया ताम्राक्षाननुनादयन् श्रुतिहितं ताम्राम्रशाखास्थितान् केली लोल विघूण्वालकगणान् निद्रापयन् लीलया॥

श्रोंकाराममशेषमंत्रफत्तदं बुद्धेः प्रबोधं परम् भकारं बुधसम्मतं शृतिहितं यचित्तवृत्तेलयम् कामं सस्रति दुःखभारशमनं कल्याणसंवर्धनम् श्रीवाणीचरणारविंद् मधुपो गायत्यनस्तं मुदा॥

फुछां भोजमरंदविंदुरशनं हंसे स्महालापनम् तीर्थानां निकटे सदानिवसनं सूर्याञ्जसंसेवनम् नादोपासनमन्वहं विहरणं कोकेश्यकोरे स्सह भो! रोलंबतवाखिलं शुभकरं धन्यस्त्वदन्योस्ति कः

अभ्यस्तास्त्रिलवेदशास्त्रिनिचया श्राजन्मशुद्ध द्विजा नित्योपासितसत्यशौचकरुणा निर्तिप्तचित्तास्तु ये त्वद्भृत्तेरनुवर्तनेन मुनयो जीवंति ते निर्भया भोरोलबकदंब सत्कविवरै मीन्यस्वदन्योऽस्ति कः॥ पंके जन्म सुधांशुवैर मिनशं मध्येजडानां स्थिति श्चेत्थं भूतकुशेशयेऽसृतसमं गृढं विलीनंरसम् . भोरोलंब विवेक्तुमस्ति किमहो लोकेपटुस्त्वा विना नीरक्षीरविवेचनं किमधिकं हंसस्य पुण्यैर्यशः

लक्ष्मीमंदिरनित्यवासरिष्ठक स्त्वत्तोऽस्तिकिं भाग्यवान् सारासारिववेचनेऽतिकुशल स्त्वत्तोऽस्तिकिं तात्त्विकः श्रानंदामृतिनत्यपानरिसक स्त्वत्तोऽस्तिर्किं योगिराट् भोरोलंब तवावलंबनमहो नूनं भवेत्तारकम् ॥

दूरं मुंचिस चंपकं तु विरसं भोगंविना वासनां दूरं मुंचिसकेतकीं सरजसं स्नेहं विना बांधवम् दूरं मुंचिस किंशुकं किमहणं रागंविना रंजनं भोरोलंब भवद्विवेकगरिमा त्वालंबनं योगिनाम्

कामस्यापि भवत्कृपाविरहितं काष्ठं भवेत्कामुकं दुष्यंतोऽपि भवत्कृपाविरहितः किं प्राप्नुयाद्वल्लभाम् त्राचार्योपि तत्रोपमाविरहितस्तत्वं कथं निर्दिशेत् भोरोलंब तयावलंबनविधौ सर्वेपिबद्धाद्राः॥

# रो लंबा ष्ट क प्रशंसा साहित्य स्थापक काशीभट्ट सुब्बय्यशास्त्रिभि विंराचिता

हृद्यं पंडितराजपद्यलहरीसारं बुधामोददं त्वानीतं कविना मनोहरिगरा दंट्वारूयवंशेंदुना श्रांध्राणां प्रमुदे सुधारससमं गांभीर्यभावोज्वलं वैद्येंद्रेण सुभावधानिविदुषा साहित्यराणमोलिना ॥ श्रूयंतान्त्र कवेस्सुभावलिता रोलंबसंबोधका श्रुश्चेकास्सुब्बवधानिना विरचिता गीर्वाण्वाग्गुंभिताः यो वाचासमतां सुधीरनुगत स्साहित्यसृष्टौ स्वयं वेगीदेशभवेन पंडितवरेणांघ्रेषु भोः पंडिताः

# सुभाषाय सुभाषित म्

अधिपतिः वैद्यराज दंदु सुब्बावधानिभि विरचितम्

मद्रमस्तु सुवासवोस भद्र ते वंगनायक मारतानां परं भद्र मांध्राणां भद्रमस्तुनः धीरोमव महाभाग किं भयंते महात्मनः सत्वे भवति ते सिदिध स्तस्मात्सत्वाधिको भव॥ अंतरमत्वविहीना ये कार्यनिवीहका न ते सत्सेवा धर्मजिज्ञासा सत्यदीक्षाहि सत्वदाः॥ विश्वभारतविरूपातो रवींदुः पश्चिमोदयः मित्रते पूज्यते चित्रं नित्यं पश्चिमबुद्धिभिः अधीत सांघिक शास्त्रं लेकिन्प्रयतिनिर्मित नाधीर्त भनताशास्त्रं नूनं यद्वेदसम्मतम् ॥ कर्मभूमिरियं चास्यां जातायेत्वास्तिका मताः वेदशास्त्रप्रमाणा स्ते धर्मकर्मपराः परम ॥ भवानिपयथागांधी नास्तिकः खलु तत्कथम् कर्मभूमेस्तुनेतृत्वं भ्रातमें वद कांक्षसे ॥ वामहस्तश्रहस्तश्च सन्येतर उभौ समी श्रंबरीष तु गांधीजी भवानग्निरहो महान्।। किं न स्सुवास राज्येन स्वधर्मपरिपंथिना रक्षार्थं वै स्वधर्मस्य स्वराज्यं कांक्ष्यते जनै: रक्षितव्यः परो धर्म स्न्तास्तिकैः स्त्यागमूर्तिभिः शारदाशासनेनाहो ध्वस्तं गाईस्थ्यमुत्तमम्।। वंचिताह्यास्तिका नूनं नास्तिकेनीयकबृवैः पायको नायको भूयान्मायिको न कदाचन नेतार स्त परित्रातुं येऽलं धर्मावलंबकान् नेतरे कातरा धर्मधातुकाश्चाततायिनः

पालयास्मान् स्वधर्मे नः पुरा वे क्षत्रिया यथा त्राहोमतानि सर्वाणि समत्वेनैव पालय।। उपेक्षा ह्यांग्लभूपानां वरं नो बाधते तथा न यथा सचिवानां वै निगमांगमद्रषण्म् ॥ त्रागच्छंतिच गच्छंति रोदसीं पूरयंतिच जयशब्दै रूपन्यासैर्दिक्कुड्यानां विदारकाः नायका ऋतिराहाश्च प्राच्याः पाश्चात्यदेशजाः घूर्नराश्च ये तथावंगाः पूज्यंते दक्षिणापथे।। स्त्यंते चैव गीयंते नीयंते वाहनै श्राभैः तूर्यघोषेश्च वर्ण्यते चित्र्यते पत्रिकास्वहो॥ किमर्थे नविजानीमोनलोकः पारमार्थिकः गतानुगतिकोलोको बालवचेष्टते वथा।। नाव्यंत्रं तृटितं लब्धा नहि काणवराटिका नायकैर्व्यवहारेतु किमेतछोकवंजनम् ॥ समर्योसि सुबास्बोस यदित्वं शृगामद्रच श्रोत्तर्य श्रोत्तराहाणां प्रतिचा माभवत्विति " उपासते यथेशं ये यथा धर्म चरंति ये तथा तुप्यंतु ते राज्ञा न निरोध्याः कदाचन ॥ श्रांग्लद्त्तंच यत्किंचित्स्वातंत्रयं बत त द्भुतम् मताचारेषु देशीयै रमात्यै र्वलद्पितैः॥ श्रास्तां तावत्स्वराज्यं न स्वधर्मा चरगोप्यहो स्वातंत्र्यमास्तिकानां वै दुस्तंत्रे मीत्रिभृहितम् ॥ दुश्शासनैश्चगांधीयैर्भवानिष बहिप्कृतः कांग्रसविमोहितलें कि: कथं विश्वस्थते भवान्॥ दुर्नतरा यस्य कुल्यास्यात् स नदीं संतरेत्कथम् " कालोयं वे महामाग प्रभावं ते प्रदर्शितुम्

CC-O. Jangamwadi Math Collection, Varanasi Digitized By Siddhanta eGangotri Gyaan Kosha

# रो लम्बा ष्टक म्

### अधिपतिः वैद्यराज दंदु सुब्बावधानिभि विंराचितम्

श्रीवाणीचरणारविंदमधुप श्चेतोहरां मंकृतिं कीटानां निकटे करोति वितरन्तादात्म्यमीशेच्छया ताम्राक्षाननुनादयन् श्वितिहतं ताम्राम्रशाखास्थितान् केली लोल विघूण्यालकगणान् निद्रापयन् लीलया॥

श्रोंकाराममशेषमंत्रफत्तदं बुद्धेः प्रवोधं परम् मंकारं बुधसम्मतं शृतिहितं यचित्तवृत्तेर्लयम् कामं ससृति दुःखभारशमनं कल्याणसंवर्धनम् श्रीवाणीचरणारविंद् मधुपो गायत्यनस्तं मुदा॥

फुछां भोजमरंदित्रंदुरशनं हंसै स्सहालापनम् तीर्थानां निकटे सदानिवसनं सूर्याञ्ज्ञसंसेवनम् नादोपासनमन्वहं विहरणं कोकैश्वकोरे स्सह मो! रोलंबतवाखिलं शुभकरं धन्यस्त्वदन्योस्ति कः

अभ्यस्तास्त्रिलवेदशास्त्रिनिचया श्राजन्मशुद्ध द्विजा नित्योपासितसत्यशौचकरुणा निर्लिप्तचित्तास्तु ये त्वद्वृत्तेरनुवर्तनेन मुनयो जीवंति ते निभया भोरोलबकदंब सत्कविवरै मीन्यस्वदन्योऽस्ति कः॥ पंके जन्म सुधांशुवैर मनिशं मध्येजडानां स्थिति श्चेत्थं भूतकुशेशयेऽसृतसमं गृढं विलीनंरसम् भोरोलंब विवेक्तुमस्ति किमहो लोकेपटुस्त्वा विना नीरक्षीरविवेचनं किमधिकं हंसस्य पुण्यैर्यशः

लक्ष्मीमंदिरनित्यवासरिष्ठक स्त्वत्तोऽस्तिर्कि भाग्यवान् सारासारिववेचनेऽतिकुशल स्त्वत्तोऽस्तिर्कि तात्त्विकः त्र्यानंदामृतनित्यपानरिसक स्त्वत्तोऽस्तिर्कि योगिराट् भोरोलंब तवावलंबनमहो नूनं भवेत्तारकम् ॥

दूरं मुंचिस चंपकं तु विरसं भोगंविना वासनां दूरं मुंचिसकेतकीं सरजसं स्नेहं विना बांधवम् दूरं मुंचिस किंशुकं किमरुणं रागंविना रंजनं भोरोलंब भवद्विवेकगरिमा त्वालंबनं योगिनाम्

कामस्यापि भवत्कृपाविरहितं काष्ठं भवेत्कामुकं दुष्यंतोऽपि भवत्कृपाविरहितः किं प्राप्नुयाद्वल्लभाम् त्राचार्योपि तवोपमाविरहितस्तत्वं कथं निर्दिशेत् भोरोलंब तवावलंबनविधौ सर्वेपिबद्धादराः॥

# रो लं **बा ष्ट क प्र शं सा** साहित्य स्थापक काशीभट्ट सुन्बय्यशास्त्रिभि विंराचिता

हृद्यं पंडितराजपद्यलहरीसारं बुधामोददं त्वानीतं कविना मनोहरगिरा दंट्वारूयवंशेंदुना श्रांधाणां प्रमुदे सुधारससमं गांभीर्यभावोज्वलं वैद्यंद्रेण सुभावधानिविदुषा साहित्यराएमोलिना ॥ श्रूयंताञ्च कवेस्सुभावलिता रोलंबसंबोधका श्रुकोकास्सुब्बवधानिना विरचिता गीर्वाणवागगुंभिताः यो वाचासमतां सुधीरनुगत स्साहित्यसृष्टो स्वथं वेगीदेशभवेन पंडितवरेणांध्रेषु भोः पंडिताः

# सुभाषाय सुभाषित म्

# अधिपति : वैद्यराज दंदु सुब्बावधानिभि विरचितम्

भारतानां परं भद्र मांध्राणां भद्रमस्तुनः धीरोभव महाभाग कि भयंते महात्मनः सत्वे भवति ते सिदिध स्तस्मात्सत्वाधिको भव॥ त्रंतस्पत्वविहीना ये कार्यनिर्वाहका न ते सत्सेवा धर्मजिज्ञासा सत्यदीक्षाहि सत्वदाः॥ विश्वमारतविल्यातो रवींदुः पश्चिमोदयः मित्रते पूज्यते चित्रं नित्यं पश्चिमबुद्धिभिः अधीत सांचिक शास्त्र लेकिन्प्रयतिनिर्मित नाधीर्त मनताशास्त्रं नूनं यद्वेदसम्मतम् ॥ कर्मभूमिरियं चास्यां जातायेत्वास्तिका मताः वेदशास्त्रप्रमाला स्ते धर्मकर्मपराः परम ॥ मवानिपयथागांधी नास्तिकः खलु तत्कथम् कर्मभूमेस्तुनेतृत्वं भ्रातमें वद कांक्षसे ॥ वामहस्तश्चहस्तश्च सन्येतर उभौ समौ श्रंबरीष तु गांधीजी भवानश्रिरहो महान्॥ किं न स्सुवास राज्येन स्वधर्मपरिपंथिना रक्षार्थं वे स्वधमस्य स्वराज्यं कांक्ष्यते जनैः रक्षितव्यः परो धर्म स्त्वास्तिकैः स्त्यागमूर्तिभिः शारदाशासनेनाहो ध्वस्तं गाईस्थ्यमुत्तमम्।। वंचिताह्यास्तिका नूनं नास्तिकेनीयकबुवैः पायको नायको भूयान्मायिको न कदाचन नेतार स्त परित्रातुं येऽलं धर्मावलंबकान् नेतरे कातरा धर्मधातुकाश्चाततायिनः

मद्रमस्तु सुवासवीस मद्र ते वंगनायक

पालयास्मान स्वधर्म नः पुरा व क्षत्रिया यथा श्राहोमतानि सर्वाणि समत्वेनैव पालय ॥ उपेक्षा ह्यांग्लभूपानां वरं नो बाधते तथा न यथा सचिवानां वै निगमागमद्रषण्म् ॥ श्रागच्छंतिच गंच्छंति रोदसीं पूरयंतिच जयशब्दै रूपन्यासैर्दिक्कुड्यानां विदारकाः नायकां ऋतिराहाश्च प्राच्याः पाश्चात्यदेशजाः घूर्नराश्च ये तथावंगाः पूज्यंते दक्षिणापथे॥ स्तूयंते चैव गीयंते नीयंते वाहनै श्शुभैः तूर्यघोषैश्च वर्ण्यते चित्रयंते पत्रिकास्वहो॥ किमर्थं नविज्ञानीमोनलोकः पारमार्थिकः गतानुगतिकोलोको बालवचेष्टते वृथा।। नाव्यंत्रं तृटितं लब्धा नहि काणवराटिका नायकैर्व्यवहारेतु किमेतछोकवंजनम् ॥ समर्योप्ति सुबास्वोस यदित्वं शृराप्रमद्वच श्रोत्तर्य श्रोत्तराहाणां प्रतिद्वा माभवत्विति ॥ उपासते यथेशं ये यथा धर्म चरंति ये तथा तुप्यंतु ते राज्ञा न निरोध्याः कदाचन ॥ श्रांग्लदत्तंच यतिकंचितस्वातंत्रयं बत् त द्भुतम् मताचारेषु देशीयै रमात्यै बलदर्षितैः॥ श्रास्तां तावत्स्वराज्यं न स्वधमी चरगोप्यहो स्वातंत्र्यमास्तिकानां वै दुस्तंत्रै मीत्रिभृह्तिम् ॥ दुश्शासनैश्चगांधीयैर्भवानपि बहिप्कृतः कांग्रसविमोहितौर्कोकैः कथं विश्वस्वते भवान्।। दुस्तरा यस्य कुल्यास्यात् स नदीं संतरेत्कथम् ॥ कालोयं वे महाभाग प्रभावं ते प्रदर्शितम

# ग्रह पीठ पशंसा

# विद्वान् कल्लूरि वेंकट सुत्रक्षण्य दीक्षितः

श्रमृतानन्द्नाथश्री बोधामृतफलास्पद्म् वंदे त्रिलिङ्गपीठारूय माकल्पं कल्पकं नृलाम्

श्री वेंकटेश्वर गगेश ग्रहेश साम्बाः पीठे निवेशितकलाः कलिकल्मषञ्चाः नः कल्पयन्त्विनश मात्मगुरुप्रबोध स्वादु प्रबोधरसपूर भनन्यभक्तिम

यह्साक्षा दिहभूषणा ह्समभव त्तापाञ्चि ग्रंशोषणः योंऽतेवासितया मुने रचुलिकितांभोधे रगृहण्त्पदम यरशृत्यन्तविचारचारुरचनाचातुर्यलीलाशुक स्तं वंदे हृदि नागभूषणगुरुं श्रीमद्गुरूणां गुरुम श्री सारस्वतमंत्रचितनसुधासिधु भिषम्बङ्घम स्साहित्य श्रुतिशेखरः कविकलाविख्यातवाग्वैमवः शुश्रूषारसिकः पराधिनिगमव्याख्यासमाख्यानवित् तं वंदे गुरु मस्मदीय मनिशं सुव्वावधान्याह्वयम्

श्री शारदाप्रियतमेऽश्वयुजि प्रसिद्ध-रामायण्श्रुतिनिनोदकथाविज्ञासम् संत्रोध्य मां वरसमीरिकशोरमृत्यी सारस्वतम् मनु मदात्त महं नमामि.

### श्री धर्मदेवतायैनमः

# थीं तिरुमलथीनिवासित्रलिङगमहाविद्यापाठमशंसापञ्चरत्नम्

श्री धर्मस्थापकविद्वत्कविरत्न वैयाकरण्केसरि धर्मीपन्यासकेसरि पुल्योपनामकोमामहेश्वरशास्त्रि विरचितम् ।

विद्यापीठ मिदं त्रिलिङ्गजनताविद्यामिवृध्यास्पदं नानातन्त्रकलाविशेषविबुधानीकप्रधानादरम् तत्तद्दर्शनसाहितीसरमतासम्पत्समृद्ध्युद्यतं श्रीधमीमरभूरुहावनपरं स्वाचारसम्पोषकम् ॥

कालेयाखिलदुष्टमंकरण्जाशेषापदुन्मूलकं भन्यार्षाखिलसम्प्रदायसरण्द्वारासुखाघ्वार्जकम् योगीन्द्रामृतनाथदेशिकवरै स्संस्थापितं दुष्किल ध्वंसाविर्गतवेङकटेशभगवत्कल्याण्मूर्त्योश्रितम् ॥

श्रीमद्दुमहाकुलीनकविराट्सुब्बावधानीशता संरच्चंपरमध्येकोध्यसम्मार्गाराक्षीक्षायम् श्रीमत्कांचनपश्चिकुल्यकविताकन्यावतारांगना रत्नश्रीकनकाम्बिकापरिधृतं सच्छालकाराधितम् ॥

श्रीचुंदूरकुलाब्धकौन्तुभमणिश्रीगगयगुगयार्यस द्विद्वद्वेंकटरेड्डिसेवितमशेषानन्दसन्धायकम् यावद्भारतवर्षगामिजनतादुमोहहालाहल प्रध्वंसिमतिभाप्रबोधनसुधासन्देशसन्धायकम्

त्राम्नायागमसत्पुराग्रामुखसद्विद्यासुधासिन्धुग श्रीमत्तत्त्वसुधाप्तयेसुविबुधद्वाराचतन्मन्थकम् मायाधर्मपरात्मतत्वगमकग्रन्थावलीभासकं

# अमृतानंदनाथस्वामि जयंतिमहोत्सवाभिनंदनश्लोकाः

राछ्त्रंडि वेंकटसीतारामशास्त्रिकृताः

श्छो ॥ त्राद्वैततत्वामृतवोधने य स्खामाविकीश्चानुमवैकगम्याः युक्तीः परं संकधयन् मनांसि ह्यचोरयत्पंडितपाभराणाम्

> श्रद्धैततत्वं परिबोधनेन क्षिप्रंच हस्तामलकीचकार स्वशिष्यवर्गस्य तमेवभांत मानन्दभूम्नाऽमृतनायमीडे॥

बृन्दारएये निबुधरुचिरे स्वीयशिष्यप्रचारं कुर्वन् यश्च प्रथमत इह द्योतयामासतत्वम् विद्यापीठं सकलविदुषां पोषकं स्थापयित्वा
सोऽयं साक्षाद्विबुधक्विरे भासते सत्यलोके ॥
अमृतानंदनाथस्य ह्यद्वैतामृतविष्णः
जयंतीः क्रियते स्त्रीयैशिग्रव्यैः पंडितपोषकैः
इत्यमेव सदा तस्य कुर्वतश्च महोत्सवान्
विदुषोमानयंतश्च त्रिलिंगे प्रधितान् मुदा ॥
कुर्वतः कारयंतश्च वेदगास्त्रामिवर्धनम्
जोनीयंतां चिरं तस्य च्छात्रा धमिविगारदाः
श्रीमते पंडितेन्द्राय धीमतेऽद्भुतगक्तये
अमृतानंदनाथाय मंगलं सर्वसाक्षिणे ॥

# रामकृष्णाविद्वचयन प्रशंसा

त्रखंडं सीतारः मशास्त्रि कृता

तपनीयतनुच्छाय स्व्यांकुंडलमंडितः रामकृष्णाभिधो यज्वा वर्धते वदतां वरः इन्द्रकीलनगप्रांते कृष्णातीरे मनोहरे विजयाख्यपुरे धीरो राजते यजतां वरः लिलंत लिपतं यस्य विदुषामिषतु द्विषाम् दारुणं दारणं गर्ववारणं शांतिकारणम् यं प्राप्योभयमीमांसे मूर्तिमत्यौ प्रतिष्ठिते स कर्मब्रह्मविद्धीरो रामकृष्णाभिधो बुधः गुरुपीठेषु मुख्येषु विश्वतश्च बहुश्वतः यो वै त्रिलंगपीठेऽच व्यासपीठे निवेशितः

चतुरं श्रावयत्यत्र चतुराश्रमिण्हसुखम् रामकृष्णमखी भक्तान् वेदांतपरिनिष्ठितः

सर्वलक्षणसंपन्नो गृहस्थः परमाध्वित् प्रजावान् द्विजमूर्घन्यो रामकृष्णः प्रगीयते

ब्राहर्ता चयनांतानां क्रतूनां च कलाविप ब्राचार्यलक्षणोपेतः प्रस्थानत्रयबोधकः

त्राद्यः प्रवचने यो वै त्रिलंगेषु महामहः यावद्भारतविख्यातो रामकृष्ण्घरामरः

# श्री तिरुमलश्रीनिवासित्रालिङगमहाविद्यापीठस्थापनाचार्याणां श्रीमद्युतानंदनाथस्वामिनां जयंत्युत्सवसंदर्भे विद्वद्भ्यस्समपिता विरुद्यः

### १ वेदान्तस्थापकाः

- १ रावुबहद्दर-यसः के. पद्मनाभशास्त्रिणः चेन्नपुरी संस्कृतकलाशाला-मैलापूर
- २ ब्रह्मश्री टि. वि. रामचंद्रदीचिताः प्रथानाध्यापकाः संकृतकलाशाला-मद्रपुरी
- ३ लंक लक्ष्मीनरसिंहशास्त्रिणः व्याकरणशिरोमणिः गुडिवाड
- ४ शिष्ट्ला नरसिंहशास्त्रिणः बंदर
- ४ एस. वि. सुब्रह्मग्यशास्त्रिणः पासूर, तिरुचिनापछि जिछा
- र्द पि. रामशास्त्रिणः जगद्भुरुविद्यास्थान-प्रधानोपाघ्यायाः तिस्वानैकोविल
- ७ मडलीक वेंकटशास्त्रिणः नल्लूर
- ८ गुंटूरु सीतारामशास्त्रिणः मोगल्लु
- ६ चला सूर्यनारायण्शास्त्रिणः राजमहेंद्रवरं

# २ उगयमीमांसास्थापकाः

ब्रह्मश्री टि. ए. वेंकटेश्वरदीक्षिताः तिरुपति-स्रोरियंटल् इन्स्टुटचूट्

### ३ व्याकरणस्थापकाः

१ ब्रह्मश्री नयंति सूर्यनारायण्शास्त्रिणः

द्राचाराम

२ कंभंपाटि राममूर्तिशास्त्रिणः व्याकरणाचार्याः मांगवेदपाठगाला-वंदर

- ३ चिलुकूरि लच्मीनारायण्शास्त्रिणः
  - राजमहेंद्रवरं
- ४ कुप्पा त्रांजनेयशास्त्रिण्:
- ४ के. एस. ऋष्णमूर्तिशास्त्रिणः रामेश्वरदेवस्थानपाठशाला मधुर
- ई वारणासि सुब्रह्मर्यशास्त्रिणः पिठापुरं
- ७ वेदुल सूर्यनारायणशास्त्रिणः पिठापुरं
- ८ श्रीमान् गोडवर्ति यतिराजसंपत्-

कुमारखामिनः त्राकिरिपछी

६ पंडिट् यस. के. वेंकटरामाचार्याः व्याकरणशिरोमणिः पि. त्रो. एल्. विजयनगरं

१० दर्भा सर्वेश्वरशास्त्रिणः पिठापुरं

### ४ न्यायस्थापकाः

कोल्लूरु सोमशेखरशास्त्रिणाः चिट्टिगृदूर

## ५ आयुर्वेदस्थापकाः

- १ ब्रह्मश्री ईश्वर सत्यनारायणः श्रिकाकुतं
- २ " कविराज मधुसूदनशर्माणः बरंपुरं
- ३ " मर्ल नारायणशास्त्रिणः काकिनाड
- ४ ,, मर्ल नरसिंहशास्त्रियाः काकिनाड
- ५ ,, वंगल सुब्रह्मण्यशास्त्रिणः कुमारदेवं
- र्६ प्राणाचार्याः चीमलकोंड सूर्यनारायणशास्त्रिणः चिलकलंपाडु

७ चिवुकुल सत्यनारायण्शास्त्रिणः नूजवीड

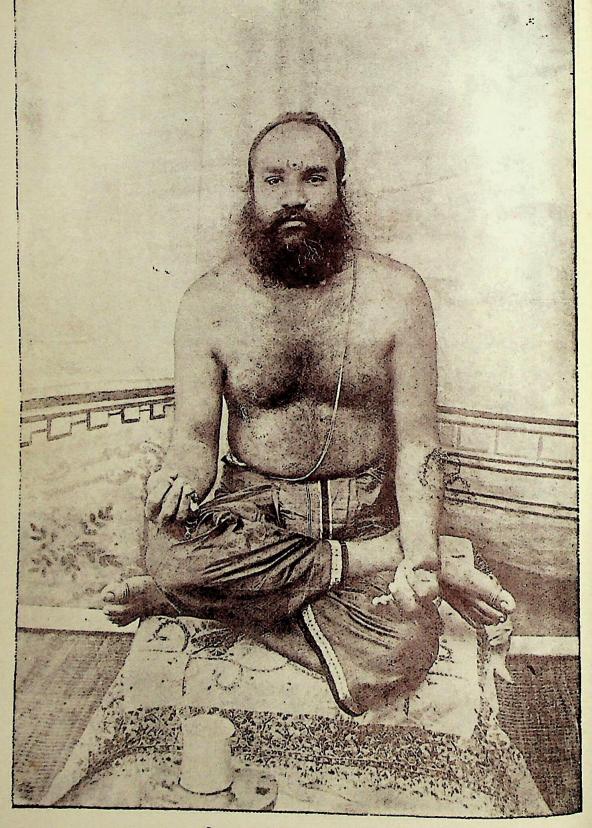
८ पुलुगुंड्ल नरसिंहशास्त्रिणः नेल्लूर

१ नोरि रामशास्त्रिणः वेजवाड

१० राणी वरप्रसादशास्त्रिणः बेजवाड

११ श्रीमान् तिरुमलप्रहेलमूडि रामानुजस्वामिनः रामतीर्थे विशाखपट्टणं जिल्ला १२ श्रीमान् प्रतिवादिभयंकरं कृष्ण्माचार्याः वेजवाड

१३ ब्रह्मश्री के. जि. नठेशशास्त्रिणः आयुर्वेदकलाशाला मद्रपृशी



# श्री अमृतानन्दनाथ स्वामी

श्री तिरुमल श्रीनिवास त्रिलिङ्ग महाविद्यापीठ स्थापनाचार्यः॥

Sree Amrutanandanatha Swamy
CC-O. Jangamwadi Math Collection, Varapasi Digitized By Siddhanta eGangotri Gyaan Kosha
Sree Tirumala Sreenivas Trilinga Maha-Vidya Peetham.

# "AMRUTA SANDESH"

### IMMORTAL MESSAGE

Vol. II.

December, 1939

\* No. 1.

# Teachings of Sri Amrutanandanadha Swamy

# "JEEVAYATRA"

By D. SREENIVASA SARMA, B. A. B. L.

The teachings of late Sri Amrutanandanadha Swamy are embodied in the poetical works of his chief disciples Sreemati Kavitilaka, Kavitavisarada Kanchanapalli Kanakamba Garu, Lecturer, Queen Mary's College, Madras, and Vaidyaraj Dr. D. S. Avadhany, Adhipaty, Tirumala Sreenivasa Trilinga Mahavidya Peetham. The works of Sreemati Kanakamba Garu are in Telugu poetry and are all published. 1. Jeevayatra 2. Amrutasaram 3. Anandasaram, and 4. Hamsavijayam are notable among her works embodying the teachings of the Master. The work of Dr. Avadhany entitled Amruta Lahari, in sanskrit verse is of the type of Vivekachudamani and Vedanta Panchadasi. It is still in press and is likely to be published soon.

Late Amrutanandanadha Swamy himself never wrote. His special mission in life was to train a handful of disciples in Brahmavidya but not to produce numerous scholars of Philosophy. He was never anxious to write books for the delectation of arm—chaired philosophers or to achieve fame for himself. He shunned publicity and was so unassuming that he never permitted even his disciples to proclaim him as their Guru. In the presence of strangers he always referred to his disciples as his friends. He demonstrated throughout his life the way in which a true yogi ought to live.

# तथावै संचरेद्योगी सतांधर्म मदूषयन् यथा जनावमन्येरन् गच्छेयुर्नैव संगतिम् ॥

Without violating the rules of good conduct and propriety a yogi should behave in such a way that people disregard him and do not seek his company. (lest they should disturb his penance.) He believed in the maxim.

## त्रसन्मानात्तपोवृद्धिः सन्मानातु तपः क्षयः श्रर्चितः पूजितो विप्रो दुग्धा गौरिव सीदित ॥

Absence of public approbation enhances tapas and approbation decreases the same. Honoured and worshipped, a Brahmin becomes exhausted as a cow after being milked.—

He did not even seek a crowd of disciples. He always used to say that Sree Sankara Bhagavatpada had only five disciples and Jesus Christ only twelve apostles. Discipleship under him meant, submission to discipline of a sort, which no one except a genuine Mumukshu, determined to attain Mukti even in this very life, could endure. That was why, though he was very well-known to several persons, his true disciples are only a handful. To this handful of disciples his Bodha flowed

out like the mighty gangetic flood and so much of it as could be humanly conserved is to be found in the writings of his chief disciples as mentioned above. The record therefore is but an echo of the original Bodha of the Master, but such an echo as is sufficient to awaken those immersed in the sleep of ignorance, and feeling miserable on account of the bad dream of Samsara.

### "वसुघाधर कंदराद्विसपीं प्रतिशब्दोपि हरेर्सिनत्ति नागान्॥"

(Kalidasa)

Even the echo of the roar of the lion spreading out from the caves of the mountains terrifies the elephants. The echo of the Bodha of that purusha-simha, Sree Amrutapandapadha Swamy, emerging out of the works of his disciples dispels the tamas, i. e. ignorance of samsarins, black and huge like the elephant.

The main point that was inculcated by the Master is the absolute necessity of a guru for self-realisation. For, has it not been said:—

" ऐक्यपरैः शृतिवाक्यै रात्मा शश्वत्प्रबोध्य मानोपि । देशिक दयाविहीनै रपरोक्षयितुं नशक्यते विबुधैः ''॥

Though the mind is well tutored by texts inculcating the identity of the Jeevatma and Paramatma, it is impossible for those devoid of the kindress of the Guru to attain direct perception.

In fact this verse only reiterates what the Sruti has said "HJEHATHUTERA" and Amrutanandanadha inculcated the same. A reiteration and insistance on Gurusushrusha is particularly necessary in this age of democracy when the heads of even religious and philosophical societies are elected by votes of confidence and soon after removed by those of censure.

Gurusushrusha therefore is the sine qua non of Brahmavidya and the aid of the true Guru is offered only when conceit becomes extinct; otherwise fear and sorrow persist and man becomes dull and demented (Jeevayatra).1 To ransack the library for realising the tatvam is as futile as requesting the inanimate Vina, Drum and other instruments for music (Jeeva yatra).2 Man considers himself ignorant and impotent: he is painfully conclous of his insignificance when he looks at the infinite and variegated universe without. And the vedanta sastra tells this pigmy सर्वे खल्वदम् ब्रह्म | All this is Bramham तत्त्वमिस Thou art that. How can he believe and realise this identity of the Jeevatma and Paramatma, unless he identifies himself with at least one other person apparently different from him's (Jeevayatra). The person, identification with whom or merging in whom is productive of Advita siddhi, is the Guru. That person is the guru at the sight of whom the disciple becomes oblivious of everything else in the world and whose very look gives inspiration introspection and intuition (jeevayatra).4 Even as the

- 1. ఆభిమానము నశియించిన శుభదంబగు గురునిపదము జొప్పుడు గాదే ని భయము శోకంబుగలుగు విభవంబున్ బ్రభియు జెడును వెఱ్టియ పట్టున్॥
- 2. గురుజనముల సేవింపక పరమార్థము కొఱను గ్రంథభాం డాగారం బరయుట వీణెమృదంగము గర మధ్ధించెడు గతి గద గానంబునకై॥
- 3. దేహంబులు వేర్వేరట స్నేహితులకు నాత్మయొక్కడు సిద్ధంబట సం దేహములేకిటు గని యట మోహము హరియించి మొదటి మూర్తిం గనుటల్॥
- 4. ఏ నరు గాంచినలోకము లో సెద్దియు గానరాదు లోచూపున వి జానము గలుగును నాతం డౌ నాచార్యండు సర్వహా హరి కృపచేస్॥

magnet attracts pieces of iron and imparts to them its own magnetism, the Guru transmits his power to the disciple. The hen gives her life and shape to the egg by contact, in hatching: the fish produces its young by merely seeing, and the tortoise merely by thinking. Thus by a mere touch, a look and a kindly thought the Guru elevates the disciple to his own level and makes him one with him (Jeevayatra) 1

This is the famous doctrine of Saktipata. Does not the Sruti say त्राचार्यवान पुरुषो वेद. He knows who has a guru and "श्राचार्यः पूबरूपम् अन्तेवास्युत्तररूपं विद्या सन्धिः प्रवचनगं सन्धानम्" The Guru fulfils himself by training a Sishya and the Sishya realises himself by merging in his Guru. The Sishya is appropriately called अन्तेवासिन गुरोरन्ते, निकटे वसतीत्यन्तेवासी। He who resides in the proximity of his Guru. Brahma Vidya cannot be acquired through a course of teaching by correspondence. It cannot be gained by attending lectures at Easter and Christmas Conventions nor can it be acquired by studying philosophical works with mercenary pandits. Conscious and constant effort in the presence of the Guru alone qualifies a Mumukshu for Mukti. अभ्यासयोगात् सान्निध्य बलाच । It is the continuity of such a Guru parampara that preserves and propagates the Sampradaya of Bramha Vidya. The term Sampradaya means संप्रदीयते गुरुणा शिष्याय संप्रदायः । सम्यक् प्रदान संप्रदायः। सम्यक सरहस्य प्रदीयत इति संप्रदायः That which is well given by the Guru to the Sishya with all the secrets is Sampradaya and not mere tradition as popularly supposed. It is the decay of such hallowed Sampradaya that is the root cause of the prevailing misconceptions and misconstructions of our religious and philosophical doctrines.

Apart from the revolutionary doctrines of modern reformers, there are several

misconceptions prevalent even among the learned and orthodox believers in regard to the practical course to be undergone in the achievement of Bramhavidya. Some seem to think that there is nothing more to be done than studying the Bhashyas of Sankara Bhagavatpada. Some no doubt through force of habit and convention worship Siva and Vishnu without distinction but not in the spirit of Sankara who says that a saint whose darkness is dispelled by Guru deeksha or by the touch of his master practises sagunopasana.

क्वचिच्छैवैस्सार्थं क्वचिद्पिच शाक्तिस्सह वसन् कदा विष्णोर्भक्तेः क्वचिद्पिच सौ रैस्सह वसन् कदा गाणापत्यैर्गत सकल भेदत्व विधया मुनिनेव्यामोहं भजति गुरुदीक्षा क्षत तमाः॥

Some are afraid to worship the Lord as the mother not knowing the spirit of the Acharya who worshipped the Mother with 64 upacharas. Some others do not realise that the doctrines of Dwlta, Advita and Vishtadwita are not really at conflict and that they represent the various stages in the progress of Bramhajnana, the ultimate stage being pure Advitam.

देहबुध्यास्मि दासोहं जीवबुध्या त्वदंशकः श्रतमबुध्या त्वमेवाहं इति मे निश्चितामतिः॥

From the point of view of the body I am your slave, from that of the Jeeva I am a part of you; from that of the Atman I am yourself.

Unless a seeker in the 1st instance transcends the Deha vasana by dasa bhava, he is not fit to aspire for the higher stages. Sagunopasana is a necessary preparatory stage for Nirgunopasana. In fact as long as there is necessity for upasana there is no Advita siddhi and as we have seen even Bramha Vidya cannot be obtained without worshipping a guru—and what is Guru

<sup>1.</sup> కౌనుకలను భక్తి గైక్ ని దేశిక స్వామిపాదములను వ్యాల నతని గుక్కుటమును మత్స్యకూర్మంబులను బోలె నంటే చూచె దలచె నాత్మవిదుడు॥

Sushrusha but Sagunopasana par excellence? Hence the popular saying.

### नाद्वैतम् गुरुसन्निधौ।

1 Even as the mason supports the arch till it is consolidated, by some loose stones and removes them thereafter. Sagunopasana and Guru Sushrusha are necessary till Deha vasana and lokavasana are overcome. In his Bhashyas Sankara Bhagavatpada establishes the supremacy of the Advita doctrine. But when we look at his Sivanandalahari he appears to be a Saivite and in his Soundaryalahari he puts on the garb of a Saakta and in his Prabodhasudhakara he is a Krishna bhakta. He has recognised six religions though religion of all kinds is short of pure Advitam.

Reading the works of Srimati Kankamba Garu several persons had bonafide doubts as to whether Amrutanandanatha Swamy advocated pure Advita or not. And this doubt is born of the misconception stated above that Advitins do not require sagunopasana. The "Jeevayatra" abounds in eulogies of Lord Venkateswara, Paramasiva and Parasakti. Lord Vishnu is not so much pleased with japa and tapa as with bhakti.2 "Whatever might be the doctrine, action (karma) the fruit of which is dedicated to Lord Madhava makes one a Mukta.3

4 Ol Mother! you are the power-Sakti that effects the union of Jiva and Iswara. Nay, it is stated that the Panchayatana devatas—Aditya, Ambika, Venkateswara in the place

of Vishnu, Ganapati and Maheswara are daily worshipped (with Sahasranamarchana) in the peetham founded by the Master.

These and other passages not only inculcate the necessity of Sagunopasana, but also preach equal respect and devotion to the various aspects of the deity Siva, Vishnu etc. As for the worship of Sakti it undoutedly is necessary for self realisation.

#### " मसादा ते जन्तु शिशवमतुल मम्ब प्रविशति',

Through your favour O! Mother! the Jantu (Jeeva) enters Siva.

What Para Sakti is in the Bramhanda (Macrocosm) that the mind is in Kshudra Bramhanda (the microcosm). As the Parasakti is instrumental for all activity, creative, sustaining and destructive so also the Human mind is responsible for presenting a confusing variety when it flows out through the sense organs. But the same mind engaged in introspection reveals the identity of the Jeevatma and Paramatma. Sakti and Siva are united and inseparable as Vak and Artha, the latter being cognisable only by means of the former. So it is undoubtedly through her favour that man attains advitasiddhi.

Indeed certain powers also can be acquired during the course of the worship of a Sadhaka. The powers thus acquired may themselves be abused if the man is evilminded.

- 1. మస్యరాల నర్గమండలాకృతి గోడ గట్టి పిదపవాని సెట్టునట్లు బాలు వాతగుణము వానీజేయగ నుల్లి గడ్డ నమరి నోరు కడుగునట్లు
- 2. జపతపంబుల మెచ్చడు శార్జపాణి భక్తి మెచ్చిన చంచాన భక్తి దలప స్వాస్వరూపానుసంధానళక్కినూక్తి మానముదా)భిధానంబు మంగళంబు॥
- 3. మరమ జెద్దియైన మాధవార్పణ బుద్ధి జేయు కర్మమొక డె జేయు ముక్తు కానినాడు భవము కల్పించి భ్రమ ముందు నాస్తవాచ్చి మోసపుచ్చు
- 4. జీవేశ్వరైక్యమీయన్ నీవే గద దివ్యశ క్తి నిజముగ నమ్నకా గావుము యుష్మత్పద రాజీవములే సుమ్ము నాకు జీవనమంబా.
- 5. రాగంబున యోగంబున భోగంబున నలరు మిధునముకా గొనియాడకా వాగర్థంబుల రెంటిని బాగుగ వివరించగలుగు పా)జ్ఞత గలుగుకా.

Nourishing milk is secreted by the cow eating grass. Deadly poison is secreted by the serpent drinking milk. How does a man become a Mahatma simply on account of Mantranushtana? Only the natural propensities and faculties are developed.1 The Master therefore prohibited his disciples from hankering after Yoga Siddhies. And even if the Siddhies come unasked as they do, incidentally they should be ignored. Exhibiting them through love of fame and money is sinful and leads to perdition. fact though the swamy was an expert Mantra Siddha, he never exhibited his powers except to his disciples on rare occasions and that for verification. In this · connection Amrutanandanatha often said that miracles are incidents in the lives of great men, but they do not prove their greatness.2

The distinctive feature of the training of the Master therefore lay in utilising the fundamental principles of Mantra and Yoga to the extent they are necessary for the attainment of Adviata Siddhi embodying the principle of the statement एतेन योगः प्रत्युक्तः. Hence yoga is condemned. So all branches of worship are utilised for ब्रह्मेत सिद्धि and specialisation for its own sake for fancy or powers is condemned, yoga by itself is condemned as jugglery.2

The apparent divergence of doctrines is due to the difference in the point of view. Some think that the sun and sunshine are dtfferent. Some others say that the sun resides in his rays. A few say that the same sun manifests himself both ways3. The Dwaitin imagines that each individual soul is an entity distinct from the supreme being and makes supplications, but yearns for equality with the Lord, by way of Sarupyam, Salokyam and Sayujyam. The Advaitin dedicates everything to Him and realises identity with Him. To forget the Lord is Jeevatvam. To devote oneself to him in humility is Devatvam, To destroy all objectivity is Kaivalyam, The Atman is the fountain of all knowledge. Destroying all drusya (objectivity) one becomes the seer (Druk). Then all one's doubts are dispelled; one becomes an Atmarama nay the atman itself 'What is called a silver vessel is only silver and nothing else. And though art gives it a particular form, does the form exist apart from the silver? All that exists and thinks is Sreehari 5 The songster is one. When the desire to sing comes upon him he manifests himself in diverse Ragas, Talas etc. and in the end he becomes silent

Know that what appears to be a Jiva being in fact Deva is the Supreme "I" 对表. Incessant Japa of this fact goes on without

- 1. పశువు కగవు మేయ వర్షిల్లు క్షీరులు పాము పాలు ద్రాకివ ప్రబలు విషము మంత్రి ముచ్చరింప మహనీయు డెట్లగు గర్వమెంచ బెంచు సహజగుణము.
- 2. తెలిసినపిదప౯ గీతో గలిసినయందాక తపము గావించుటయే వలసినకార్యమ సిద్ధల వలచుట దోషంబు భక్తవత్సల యొందు౯ా
- ఎండయు సూర్యుడు దలపగ రెండని సూర్యుండు నిజమరీచులలో దా నుండు నని యతినిరూప మె రెం డగునని యెంతు రీధరితి9 బహుధా.
- 4. జూనాధికరణ మాత్మగదా నిజముగ దృశ్యలయము దమక కౌడ్డ్ దృక్కా దానే సంశయ రహితుం డౌ నాత్మారాము డాత్మయా వేయేలా.
- 5. గొన్న యని యునుచు ననుకొను చున్నది రజతంబు కి)యల నున్నది రూపం బన్నను వెండికి వేటై యున్నదె? యున్నది యునుకొనుచున్నది హరియే.
- 6. ఒకపాటకుడే గద, కో రికగలుగన్రాగతాళ్రీతులవిడిపా టకు నన్నిటి గూర్పుచుడా నొకడుగ శేషి౦చుడ బాడు నుత్సాహమునన్॥.

effort in the nostrils sounding Soham HISE. It is not as if the Jeevas rise and fall in the Bramhan like the waves in the ocean. Water, waves and foam together make the Ocean. The Lord is immanent in the universe—nay it is pervaded by Him. Even as one sees himself and several others in his dream and on awakening all the creatures of his dreamy world are merged in himself, and he remains alone in his original state. The entire universe is the

dream of the Lord, (Jeevayatra). 2 The chief merit of the teaching of Amrutanandanatha lay in expounding the most sublime and abstruse principles of Vedanta Philosophy in homely non-techinical language with apt illustrations. The Vedanta philosophy says that the entire universe is midhya a fabrication of Maya. The question usually arises as to the necessity of Bodha when everything is Maya, The Master replies that though the universe is midhya, Bodha (literally awakening) is fruitful; and he illustrates his point with this homely example. Suppose a man had a dream in which he saw his boy fall into a well and was awakened by the thumping sound caused by the fall of the body into the water. It is all no doubt a dream. The boy did not fall into the well and there was really no sound. But when he saw the boy falling into the well he felt extremely miserable; the thumping sound that followed woke him up when, he realised that it was all a dream and that his son is quite safe and thus dispelled his grief. The sound in the dream though fictitious was productive of one good result namely waking up the dreamer to a sense of the reality and thus dispel his misery. In the same way Gurubodha awakens a mumukshu from the bad dream of Samsara and makes him happy.

It is not possible to give a correct appreciation of the teachings of the Master in a single article; nor can it be claimed that the best of the Master's sayings have been picked up. This article is intended only to indicate in broad outline the method of teaching adopted by the Master.

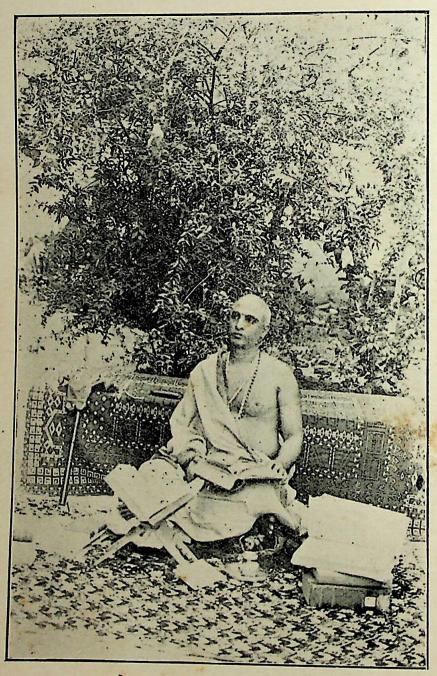
We have already seen that though he preached Advaita Philosophy the Master inculcated the necessity of Sagunopasana. In the same way he was a staunch supporter of Varnasrama Dharma. He used to say श्रविधिना कृतमकृतम् what is done in contravention of the rule is as good as not done; and he illustrated his precept this way. In cooking pulses such as red gram, salt should not be added at the outset. If it is added at the end it enhances taste. Otherwise the thing becomes unfit for eating. 3

One word about the literary character of the works of Sreemati Kanakamba garu. The works are clearly didactic; but their style, diction and imagery is highly poetic. The tallest of contemporary poets and pandits of the Andhra desa have testified to the literary excellence of her works. Her works are being prescribed as text books for one or other of the university examinations from the M. A. Degree examination Except her translation of downward. Kalidasa's Abhijnana Sakuntalam all her other poetical works are religious and philosophical in character. She dedicated her poetic talent wholly to the service of God and Guru. The world would not have known anything of the teachings of Lord. Sree Krishna if Vyasa had not composed the Bhagavad gita as part of Mahabharata. Sreemati Kanakamba garu rendered the same kind of service to Sree Amrutanandanatha Swamy as Vyasa did to Lord Sree-Krishna.

<sup>1.</sup> జీవునివలె దోచుచు దాదేవుండై యుండు దాని దెలియు మహమృం చేవేళ సోహమని నాసావివరము లందు నద్ది జపియించుగదా॥

<sup>2.</sup> తనకలలో దానొండై కమ నితరులవారు దాను గిల విరమింపన్ తనతోడలోన నుండురు తనపూర్వపు రూపుదాల్పుతరి గతిలేమిన్॥ ఆరీతిలోక మంతయు నారాయణులీల యయ్యు నలువురితో సే దారినొయుండియు నుపసంహారం బొనరించువేళ హరియైనిల్ఫన్॥

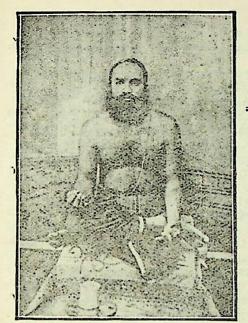
<sup>3. [</sup>కమము తప్పిన సభలత గాంచకుండు నెంత సామ్యగిగూడిన నెట్టిపనియు బిదప జేర్చిన రుచి దాచ్చు మొదలజేర్ప ၊ మొదలుచెరచు నుప్పది నూపమును నిజ౦బు 🎉



वैद्यराज दण्टु सुन्नावधानी, अधिपतिः :- श्री तिरुमल श्रीनिनास तिलिङ्ग महानिद्या पीठम्.

Vaidyaraj, Dr. D. S. AVADHANI,

Adhipati:— Sree Tirumala Srinivasa Trilinga Mahavidya Peetham.



# Teachings of Sree Amrutanandanatha Swami

Culled from

Amrutalahari

HH

Amrutanandanatha Swamy.

As already observed Sri Amrutanandanatha Swamy's teachings are to be gathered from the works of his chief disciples. Amrutalahari is a work in Sanskrit verse by Vaidyaraj Dr. D. S. Avadhany Adhipati of Tirumala Sreenivasa Trilinga Mahavidya Pitham. As Sanskrit is the lingua franca of erudite India Dr. Avadhany has chosen that language as the medium of expression so as to give the teachings of the Master inter-provincial publicity.

Owing to the influence of the materialist philosophies of the west several misconceptions are being entertained regarding Hindu ideals and institutions. Amrutanandanatha Swamy has not founded any new creed nor did he claim to have originated a new philosophy. He only revivified the ancient faith and philosophy and expounded both in such a way that even a man not acquainted with shastraic technicology can easily understand the fundamental principles.

As we have noticed already Sri Amrutanandanatha Swamy avoided lime light. That is the way of all Hindu sages. एकान्ते सुलमास्थतां परतरे चेतान्समाधीयतां Sit peacefully in a solitary place and fix your mind on the Paratpara. एकान्त is ordinarily understood to mean either a lonely or retired place

The word literally means or solitude. एकः ग्रन्तः निश्वयो यस तदेकान्तम. term therefore stands for concentrated attention upon a single and important object with a firm determination and the term has probably acquired the meanings of solitude and solitary place as concentrated attention and determination can be acquired only that way. As an adjective the term means; directed towards one point or object only, excessive, great, absolute, invariable, perpetual. If एकान्त (ekanta) means solitude or a solitary place, and it also means a firm determination and further stands for what is absolute, invariable, and. perpetual it follows that what is absolute, invariable and perpetual can be found by seeking for it with a firm determination and concentrated attention in solitude and in a solitary place. Let us now see what the Master says through his disciple in Amruta Lahari on solitude.

### एकान्तिनो महासत्ता मुनिसिंहा गुहागताः गण्स्या हरिणाजाद्या अल्पसत्वास्त्यापिते॥

Saint-lions (i. e. the best of them) possessed of immense power, solitary men resort to the Guha (cave) while feeble animals like deer and goats and all other gregarious animals move in herds.

The pun upon the word Guha impregnates a world of meaning in this small verse. Guha means a cave; it also stands for the mind (Buddhi). Lions resort to the cave. Saint-Lions resort to the Buddhi. They do so because they are powerful and they become still more powerful on that account. Resorting to the Buddhi means perfect introspection. Samadhi in which the entire drusyam (objectivity) is nullified and the saint stands alone as the seer (druk). For the attainment of such a siddhi solitude is clearly essential.

Advocates of modern Social service denounce penance in solitude and preach that, one should mix with the people, understand their sorrows and sufferings and engage oneself in active work. The Bhagavata Purana says that Narayana is the root of the tree of Brahmanda, and if he is propitiated all beings are propitiated. These solitary saints are however not misanthrops. When they feel an urge that they have special mission to perform in the world, they do come out and with a clear mind they do things more effectively than their worldy-wise brethren. In fact going back is necessary to jump forward.

### पश्चाद्गत्वा पुरोघावन् वेगमाण्नोति लङ्घने एकान्ते संयमम् कृत्वा लोकातीतस्मुधीभृवेत्॥

All effective work, creative, preservative or destructive can be achieved only by secret and silent work in solitude.

# बीजमेकान्त संस्थानात् वृक्षोभूत्वा विजृम्भते द्विजातीनां दिवाशतं ददचफलमाश्रयम्॥

The seed lies alone hidden in the earth and in due time develops into a tree and offers shelter and fruit to men and birds.

It is to be noticed that even after the tree grows the roots lie hidden in the earth. That which supplies the sap of life, must always lie hidden.

Sages preferred solitude since that enables them to practice yoga. Yoga literally union is perfect in the case of a

husband and wife. Such a union requires a solitary place. The ordinary human mind is like a modern woman with an ancient hus. band, She leaves the ancient husband Purana purusha (in the case of the mind) severally alone and goes out to clubs, cafes and cinemas with strange friends and in course of time altogether forgets that she has a home to go to or a husband to care for. All the while the indulgent husband instructs his bankers to permit his wife to operate upon his account and thus supplies her with the funds necessary for her frivolities, And such is the woman's vanity that she thinks it is all her own money and for once does not think of the husband who invests. At long last the old man gets fed up with his wife's vagaries and asks his bankers not to pay his wife. Then the wife turns round and goes in search of the husband but he is too cunning to be caught in the first attempt. He does not discover himself until the woman is reduced to ragged penury and yearns for a mere sight of her Lord through sleepless nights and restless days. Even so little minded man thinks that he is all powerful, depends upon his own efforts and become vain glorious of his achievements. The Lord tolerates bim for a time—a long time—for he always gives a long rope and then every thing that the man proposes he disposes. Man becomes helpless and miserable. He instinctively thinks of the Lord who in fact has always been with him and in him.

### मनम्रोप्यात्मना योगः शस्त्रे योग इतीरितः शाश्वतो निश्चलोद्यात्मा क्षणिकं चंचलं मनः॥

The union of the mind with soul is called yoga in the Sastras. The soul is fixed and permanent while the mind is fickle and transitory.

त्रात्मा किं चलतामेति युक्तश्च मनसा सह सूर्यश्चन्द्रमसा युक्तः किं कुह्वामिङ्कतो भवेत्। किंत्विन्दुस्तेन श्राप्नोति नूनं मास्कर योगतः किमार्द्र दारु गाढाग्नौ दह्यते नाल्प वीर्यकम्॥ Does the soul become fickle by uniting with the mind? Does the sun become blemished when the moon enters into him on Amavasya? On the other hand on account of his union with the sun the moon gets fresh lustre. Green fuel does not burn and even extinguishes a small fire but itself gets burnt up in a conflagration.

The mind therefore should be in constant communion with the soul, otherwise it becomes confused, powerless and miserable.

लता भूरुहमालभ्वय शोधां घत्ते ददातिवै भूमावेव स्थिता सातु पशुपादहता भवेत्। नूनमानन्दमादत्ते ह्यात्मालम्ब। मनोलता सात्वधःप्रसरा काम क्रोधादि पशुभिहता।

A creeper sustaining itself on a tree acquires and imparts beauty, but one that crawls in the dust is trodden down by cattle. Even so the creeper of the human mind derives Ananda by keeping itself in contact with the soul. But if it stoops low it gets crushed by beasts of lust, anger, greed, sorrow, conceit and jealousy.

By itself the mind is powerless—nay inanimate. All its seeming activity is propelled by the soul.

श्रङ्केन रहितं शून्यं शून्यं भवतिवै धृवम् । श्रङ्केन सहितं शून्यं पूर्णमेव भवेद्भवम् " श्रङ्क श्रात्मा मनश्शून्यं तयो रैक्यं बलावहम्। तिन्नस्तत्वं भवेन्नूनमात्मना रहितं मनः॥

A Zero standing alone without being backed up by a digit does not count. The soul is the digit and the mind is a Zero. The mind without the soul is impotent.

त्रात्ममानसयो रैक्यं साध्यं तस्मात्सदा बुधेः त्रानन्दस्य परंपारं तस्मिन्नेव प्रतिष्ठितम् ॥

Wise men therefore should achieve union of the mind and soul. In that union is fixed the utmost limit of Ananda.

But after all is said and done, the puzzle still remains what is this universe? Who is the author thereof? Who am I? In what relation do I stand to the objective universe without, and to the author thereof. This puzzle remains to be solved and even the man possessing and exhibiting the most miraculous of yogic powers may yet be ignorant of the solution. Hence is it said ज्ञानादेवतु केवल्यम् ॥ Kaivalyam is attained only through Inana.

What then is that jnana that offers a solution for the riddle of the universe. Is the author of the universe immanent or transcendant. Is he personal or impersonal? Several are the solutions offered from time to time and each prophet thought that he realised the truth and promulgated a creed according to his light. It is just possible that the prophet himself realised the absolute Truth, but feeling that his followers might not be able to comprehend the real Tatvam, preached a creed suited to their calibre and susceptibilities. As man is the only rational animal it is natural that when he wants to realise God he thinks of him only as a person, wiser and more powerful than himself and endowed with all the best qualities. This anthropomorphic conception, God, is a necessary step in the progress of realisation. But such is tatvam that even one believing in a personal God, realises it ultimately if his theory of a personal God and practice of Bhakti are perfectly co-ordinated. The vedantas unequivocally declare that Tatva is Advita and it has always been realised as such by the ancient sages. But it was given to Sree Sankarabhagavatpada to proclaim the supremacy of Advita from the Cape Comorin to the Himalayas and to render the same comprehensible to all through his famous Bhasyas-the Prasthana Traya-Bramhasutrabhashya, the Upanishadbhashya and the Bhagavatgitabhashya. The conclusions of Advita philosophy may be stated in two sentences. सर्वे खल्विदं ब्रह्मा । तत्त्वमसि॥ All this is Brahman. Thou art that. The difficulty does not lie in stating it realising it. Let us see how the Master illustrates the sublime Truth. Let us take a cup of His Amruta Lahari:

किनः पात्रमुखेनैव नूनं वदित नाटके।
सर्वारायि च पातािश कवेस्स्वान्ते वसन्तिहि॥
प्रतिपातं किविधत्ते ह्यादुष्यन्तिवदूषकम्।
कालिदासः किविस्साक्षा न्मृच्छकुन्तश्शकुन्तला॥
तादात्म्यमेव पश्यन्ति ज्ञानिनः किवपात्रयोः।
सर्वं किविमयं काव्यं नान्यं पश्यन्ति सूरयः॥
तद्भद्भह्ममयं सर्वं हस्त्यश्वाजािव जन्तुकम्।
ग्राबह्म श्वपचं तद्भत्पिष्डतास्समुपासते॥

It is the poet that speaks through the mouths of his *Dramatis personae* all of whom reside in the poet's mind. The poet holds and directs and assumes every character in the play. Nay from Sakuntala down to the earthen Sakunta (bird) it is only the poet Kalidasa.

The wise see the unity between the poet and the *Dramatis personae*. The Kavya is Kavimayam i. e. a manifestation of the Kavi (poet). The pandits do not see any thing else.

In the same way all the animals in the world beginning with elephant, horse, sheep etc. and all men from the Brahmin to the Panchama is in fact Brahmamayam — a manifestation of the Brahman. Thus do the pandits worship.

In this connection a verse in the Anandasaram of Sreemati Kanakamba Garu may be recalled. \*" Man exists—He becomes possessed of a desire to compose a Kavya and becomes a poet—He creates various characters. Thus the man becomes the poet. The poet manifests himself in various forms and characters and still remains the man that he has always been. Man exists—He has a dream in which he creates a world of his cwn and gives himself a place in that dreamy world and at the end of the dream he reverts to the original state of the man that he has always been. In the

same way Brahman alone exists. He becomes possessed of a desire to create. Hemanifests himself as the universe. He existed before creation. He manifests himself as the creation and persists after the entire creation is destroyed in pralaya."

As observed above there is not much difficulty in stating the fundamental principles of advita philosophy. The difficulty lies in reducing them to one's own experience. As stated at the outset realisation is impossible without the aid of a Guru. In this connection I shall quote one more verse from Amruta Lahari and also extract the author's own commentary thereon in Sanskrit.

गुर्वेक्यं यो नजानाति ब्रह्मैक्यं तु न वेत्ति सः तस्मात्सर्वप्रयत्नेन गुरौ लीयेत बुद्धिमान् ॥

यः गुरोरेक्यं न जानाति स ब्रह्मेक्यं न जानाति गुरुभजनात्रास्ति परो धर्मः ब्रह्मिवद्याप्राप्तये। ब्राधुः निकास्तद्रहस्यं न जानंति "सर्वे खिलवदं ब्रह्म" तथापि वासनात्रयपिहितो जीवो न प्रकाशते। शास्त्रा-भ्यासेन वावदूको भवति-ब्रभ्यासपाटवेन गुरुसित्रि धावेव साधकरिसिद्धिमाप्तोति। सर्वेषामावरणानाः महंकारावरणं चिल्छं। तत्पोषयित्वा ये पठंति ते नजानंति।

श्रहंकाराविष्टस्य पुरुषस्योपवासादिकं सर्वजीव त्वस्य विनाशने ब्रह्मौक्यप्रदाने च निष्फलं भवति । न दरमीकताहनात् मुजंगो छियते। श्रध्यात्मरामायः गोपि

" मद्भक्ति विमुखानां हि शास्त्रगतेंषु मुह्यताम् न ज्ञानं न च मोक्षरस्यातेषां जन्मशतैरिप ॥

<sup>\*</sup> పురుషుండు, కవి, పాత్ర పుట్టు విధంబున । బ్రహ్మము పర, నేను రసజనించు । దామ, కలయు, తాను । తథ్య మే చందంబు । గలుగు సర్వమట్లు గలుగుచుండు ॥

यथा जरायुबद्धशिशुं वैद्यश्शतोपायेन मात्रृगर्भ क्रहरात् बहिः प्रापयति अथवा सुखप्रसवाभावे शस्त्र विनियोगेन मूढगर्भच्छेदनं कृत्वा शिशुर्बहिर्निष्का स्यते । तथा सद्ध्रुहरुपायशतेन अहंकारावरगं छित्वा शरूतेगोव जीवस्य ब्रह्मैक्यानुभूतिं प्रदास्वति. विरला स्तादृशा आचार्याः तिरत्ततरा अंतेवासिनः सर्वप्रय त्नेन योगुरौ लीयते स एव मुच्यते । ब्रह्मविद्याभ्या सकानां सिद्धानामपि वैरल्यमेव वर्णित ! अत्र "लक्षेषु ज्ञानवान्कोपि" "यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्वतश्चेत्यनुसंधेयं । सर्वप्रयत्नेन गुरौ लीयेतेत्यत्र विघ्नबाहुल्यं मदर्शितं । गुरुणा पुनः पुनः मबुद्धोऽपि साधकःस्खलति यथापस्मा राविष्ठ स्तीक्ष्णनस्यन अंजनेनवा प्रकृतिं बलात्प्रापितः सक्टदेव सुष्टु भण्ति। पुनर्मोहाविष्टो मवति। तथा हंकाराविष्टपुरुषस्खलति । तस्मात्सिद्धिपर्यंत सुपदिष्टं संततसान्निर्ध्य सङ्क्रो रंतेवासिने दृढप्रयत्नवलेनैव गुरूप दिष्ट लक्ष्ये । स्थिरामनति बुद्धिः उक्तंच महाभारते अनुगीतापर्वप्रारंभे ।

"यत्तद्भगवताप्रोक्तं पुराकेशव सौहृदात् तत्सर्वे पुरुषव्याघ्र नष्टं मे अष्टचेतसः॥

इत्यर्जुनेनोक्तो भगवां स्तमेवं परुषमापण स्तिर श्चकार (निनिंद) ''नूनमश्रद्धानोसि दुर्मेधाह्यसि पांडव। नच शक्यं पुनर्वक्तु मशेषेण धनंजय॥ यदिपुनः पुनर्बोधियतुं भगवतोऽपि नसाध्यम् किमुता न्येषां, यदि सञ्यसाचिना विस्मृतः कथमन्यस्समर्थी भवति सकृदुपदेशेन विज्ञातुं। श्चतएव भगवता शंकरेण प्रश्नोत्तररत्नमालायामुक्तम्। ''को गुरु रिधगत तत्त्र श्शिष्यहितायोद्यतस्सततम्' श्चन्यथा स्रकृदु पदिष्टाः व्यवहारबहुला श्रश्चद्धधानाः बोधंन धारयेयुः संततं शिष्यहिताय उद्यतस्सएव गुरुरिति यदप्रति पादितमाचार्ये स्तस्यार्थी श्रवगंतन्य स्मद्धिस्मिद्धिः मिन्बद्धिः

"He who does not realise identity with the Guru does not realise identity with the Bramhan. A wise man therefore should strive in all ways to merge himself in the Guru."

#### Commentary:

He who does not know how to identify himself with the Guru does not know how to identify himself with the Bramhan. For the realisation of Bramhavidya thereis no other path except Guru seva. Modernists do not understand this secret. "All this is Bramhan." Though it is so the-Jiva hidden by the triple vasana (Dehavasana, Loka vasana, Sastravasana) does not shine. By the study of Sastras one becomes. garrulous. The sadhaka attains siddhi by practice in the presence of the Guru. all the enclosures (त्रावर्ण) veiling Atman the (ग्रहकारावरगा) enclosure of Egotism is the strongest. He who studies maintaining his egotism does not understand. All the fasts and other austerities of the person possessed with Egotism are fruitless in destroying the individual Ego and in effecting union with the Bramhan. The snake does not die by beating on the ant-hill (in which it resides). It is said in-Adhyatmaramayana, "Those who areaverse to my Bhakti who are perplexed and bewildered in the ditches of sastras, for them there is neither jnanam nor moksha, even in a hundred lives." As the surgeon by various means draws out the child imprisoned in the placenta in the womb, and in cases of difficulty even applies surgical instrument, the Guru by a hundred devices cuts the veil of Ahankaram. (Egoism) and confers the experience of union with the Bramhan. Such Gurus are rare: rarer still are the Antevasins (disciples. residing with the Guru). He, who merges in the Guru by all means he alone attains liberation. The rarity of those that practice Bramhavidya and of those that have attained Siddhi is described "There is one jnani in a lakh of persons. Even among those striving saints some one realises Metruly." (The above may be recollected) By saying that attempts should be made by all means to merge in the Guru, manifoldness of impediments is demonstrated. Even though awakened by the guru again and again the Sadhaka stumbles and falls down. As one in a fit of delirium is by force brought to conciousness by Anjana (medicine administered through the eyes) and Nasya (medicine applied through the nose) becomes normal for a time and then again drops into stupor the man veiled by Ahamkara totters and slips. Hence is prescribed for the Antevasin (disciple) residence with the Guru till the attainment of siddhi

The mind gets fixed on the target লাট্য pointed out by the Guru only by strenuous effort. It is said in Mahabharata at the commencement of Anugitaparva.

"O kesava! what all you taught me hither to through friendliness is lost by me who am dull-witted." The Lord chided Arjuna and spoke thus. "Verily are you careless and fickle-minded. O Dhananjaya! it is not possible to say all that once again"

If the Lord himself cannot teach again and again what of others? (Gurus) If Arjuna forgets how can another understand taught once? Hence says by being Bhagavan Sankara in his Prasnottara Ratnamala (q) " who is a Guru?" (A) "One who understands the tatvam and constantly strives for the good of the Sishya." Otherwise taught only once, careless men, immersed in the multitude of mundane affairs cannot retain the Bodha. Let good men desiring siddhi understand the true implication of the definition of a Guru by the Acharya swami as one who strives for the good of the sishya incessantly.

It will thus be seen that Guru Sushrusha is essential for realisation. Sree Amrutanandanatha Swamy's teachings acquire a speciality in that they explained the necessity and implications of Gurubhakti. That is the practical aspect of Bramhavidyabhyasa, Sree Amrutanandanatha Swamy had to inculcate this practical aspect as it has long been overlooked by the generality of scholastic philosphers. It may be said without exaggeration that he has come with a special mission to revive the ancient Gurusishya Sampradaya.

Established 1919

For Printing of Every Description

Visit

& satisfy
yourself Grandhalaya Press

Gandhinagar,

BEZWADA.

# Andhra Social Life and Organisation

PART II

(For a Province)

BY

Baron B. Seshagiri Rao, M. A., Ph. D., M. S. A.

President (Emeritus)
Research University Viziana

Andhra Research University, Vizianagaram.

### "Community" Points of Andhras and "Common Descent"

Our great Andhra Leader Dr. Pattabhi Sitaramayya had said only the other day (the "Andhra Province Day" Celebration held at Madras on 14th November 1937). that "When all was said and done, the fact remained that the Telugu People were one and indivisible. They held a common culture, common historical common inspiration from common poets and common descent." While we may expound these specifications of our unity requisite as a general background, and sustaining force, for an autonomous administration, and geographical and economic unit, called a POLITICAL PROVINCE, I may go further and say, that the Andhra and even Karnata peoples of Coast Andhra and Rayalaseema are one; that the Andhra and Karnata Scripts were one till 13th century A. D., that to this day Telugu music is known as 'Karnata' and not Dravidian Music, and that the Andhra and Karnata peoples and their literary languages were brothers and dialectal sisters and had a twin development all through their great history under common social cultural and political influences in these contiguous regions, till the extinction of the Vijayanagar Empire. It is worth while dwelling in some detail on these cultural and social aspects of the problem when the Karnatas are sought to be made use of in complicating the extension of the benefits of an Autonomous province and a proper share in its development, to our Andhra brothren of Rayalaseema. For, there,\*(No 6) under Kadambas, the Chaluk. yas, the Rashtrakutas, the Kakatiyas, the

Yadavas, or the Vijayanagar rulers, as here, in the Coastal regions, our Andhra and Karnata Ancestors, as rulers, generals, viceroys, administrative officers of all grades down to village officers or as soldiers or merchants had done great deeds and used their power and patronage more for the benefit of others and the protection of culture and the various acts of piety and public charity than for individual personal ends.

#### Why a Province?

The greatest urge among Andhras to-day for an autonomous province is I think coming up from the blood. Seeing very small nationalities beyond the borders of India, not the extent of even the biggest of our districts having their autonomy guaranteed by Independent High contracting powers, we regard it a thing no longer to be tolerated that "a Province as big as Italy and Turkey, twice as big as Scotland, four times the size of Belgium and five times that of Serbio" should not have "the benefits of autonomy" secured and guaranteed under the Federational part of the New-India Act. And this, not merely for the fun or luxury of it, but, as, even our pre-history, and much more our later history shows, that, we are a race both of culture and prowess, with both philosophical and administrative traditions of high experience and high achievement by persons of all grades and castes and creeds among us. And, given a fair field, we shall once more make Andhra, the

<sup>\*</sup>References to the star marks in this and the previous essay will be found in the appendixes to be published subsequently.

strongest and most united bulwark of India's Freedom. Let us therefore be quite sure that, in demanding an autonomous province, we stand by culture in the widest sense of the term as the telelogical aspect of "administrative organisation", while it has been only "Political" under the present British Imperialist system. It may be made merely "Economic" if we follow other European continental systems based on a "materialistic interpretation of European History." But if we are really at one with our great leader Dr. Pattabhi Sitaramayya, in the reasons he has urged in his Madras speech from which I quoted above, let us plan out a scheme of Andhra Provincial administration on a cultural basis and popularise it among our masses and even self-doubting classes, through a well organised Federation of "Andhra Leagues." Indeed, as the First Secretary of any Andhra students conference held in our Country, may I not plead with you, my younger brothers, the students of the present generation, to leave aside "higher politics" and "direct action" to more experienced and capable hands and turn your youth Leagues to this great and patriotic work of preparing the cultural background and atmosphere for the inauguration of Andhra Autonomy. And should these young men look in vain to the vast army of Andhra graduates working in schools and colleges as Teachers and Lawyers or even drifting as workless "unemployed" to give some hours at least out of their mutual bickengs and denunciations and scandal mongeringes, to the popularisation of those great intellectual principles and data that ultimately have to prevail even in a modern state, organised even for purely political or Economic ends?

#### Common Culture

Mr. J. O. Dealey Professor of Sociology and Politics in the Brown University (U. S. A.) says (P. 133 Sociology by J. O. Dealey):—

"Society will therefore enter on its rightful inheritance when it, thro gh science, sees clearly how to improve its racial stock to add continuously to its economic and cultural achievement, and to impart its knowledge wisely to each genera. tion through the stimulation of human desires, under the guidance of a well trained intellect supplied with useful knowledge". This had been the work of the Dharma. the Grihya and the other shastras of the ancient times, i.e, the enunciation of a body of principles of life and of conduct which will satisfy such tasks. Hence I plead, with modern authors on Sociology and our own ancestral Shastra Kartas, that a state based mainly on economic principles and merely for economic ends, to the exclusion of culture and knowledge and intellectual training and that progressive liberalisation of man, culminating in moksha or spiritual freedom, may have its short lived glory, even as a terror to humenity, but as history, - and tradition in India, -- amply shows, it must perish and go into the dust. In ancient states, the aristocracy or the Elite, both intellectual and military had followed common disciplines of domestic, social, and public conduct, and above all they respected and obeyed the mandates of a spiritually organized view of life and encouraged spiritual consecration of the gifts of genius in all grades and ranks and castes of society, and, where, in intellectual or military arts, an individual distinguished himself as greatly as the members of the higher orders, he was admitted to the highest preference and state honours suitable to his achievement, honours to which the members of these higher orders are admitted by similar achievement. Achievement and not communalism was the test of admission to state service; and achievement depended on the practice of culture. I have made these observations in this context and shall support them by illus-Andhra Literature and trations trom Epigraphy, only to show, that it is better to follow our own history whereever helpful in reorganising our new Andhra Province rather than go on slogans of foreign politics which create unnecessary and avoidable and mutually destructive conflicts between masses and classes, between peasants and workers, or between peasants and workers on the one hand and commercial capitalists, or Zamindars and peasants, or lastly brain between manual workers

workers. Unfortunately it is our modern educated intellegensia with their halfbacked or merely newspaper knowledge of foreign politics and political institutions that have been familiarising the countryside with these slogans of foreign politics quite regardless of the fact that the masses in India are sunk in poverty and ignorance; that their abiding interests are individual, generally particularist, even selfish, and communal, that according to all accounts, even when they have been got into elementary schools in their boyhood, they have largely lapsed into illiteracy and contentiousness. Please therefore read early Andhra History aright and you will find ample and right guidance for achieving Autonomy.

Professor Dfeauyrlteher says (P. 133 Sociology):—

"As long as ignorance and poverty handicap a society, it is impossible for that body to become fully democratic. In other words, the two fundamental conditions for democracy are that education be accessible to all, and that economic extremes in society be eliminated i. e., the concentration of wealth in the hands of a few and the impoverishment of the masses." This certainly does not mean that a society or state should have a uniform type design kind of education for all, both men and women, or that all, both the capable and incapable, should be merged in a dead level of uniform economic equipment barely sufficient for ordinary humdrum and unenlightened existence.

Let us therefore not lose sight of the fact, that, if a state were not organised on a combination of cultural and economic principles, for both cultural and economic ends, it may be democratic in form but, "power will always be controlled by the wealthy ignoramuses." Whatever others may do, the organisation of a state for purely economic ends controlled by unenlightened workers and peasants is a programme which is clear against our Andhra racial history from centuries before Christ.

#### Common Social Life

Look again at our Andhra villages; they are either originally those of homogenous communities, followers of a common social tradition or trade or occupation or religion, or clanspirit. I here refer only to the most ancient of them that have grown by themselves. The agraharams latterly made by rulers had also a common unifying tradition in their dedication to a common leader and his followers of a common culture or to a commonly worshipped diety. And if we examine even the fragmentary details obtainable incidentally, from inscriptions dealing with them, we learn of the co-operative pursuits in which the various leading persons in the village come to be engaged. Even to this day, whatever the number of parties in a village and however intense may sometimes be the factious spirit, yet all classes and all leaders unite in the celebration of the traditionally observed jatras or festivals in the village. And, before the present spirit of communalism born among English educated class competing for jobs under the state in towns had become aggravated from about the year 1915 or 16 by the inauguration of the Non-Brahmin Movement in Tamilnadu under the Aegis of Dr. T. M. Nair, community life in villages in the Andhra Country had run its even and traditional course of co-operation and communal triendship which has characterised it for several centuries. To this day, if you closely observe social life in villages, the men and women of the several castes and communities live in great friendliness and social helpfulness, assisting each other in joys and sorrows and even addressing each other by "Courtesy titles of family relationship" cutting across caste distinctions. believe such elements of communal unity, aminity and co-operation in social life in villages still lingering amidst the disintegrating influences of modern individualism and westernism, should be strengthend and multiplied and widened in some kind of organised manner along-side of the village autonomy scheme being adumbrated by our distinguished "ANDHRA KESARI" the present Revenue Minister of the Madras

Cabinet. This is another line in which Andhra Public men and graduates outside political organizations can help in the building up for "Andhra Autonomy"; but as Dr. Pattabhi rightly puts it, we have largely to become "village minded", though I say not necessarily, therefore, sink to the "dumb" level of the present peasantry, going in for "the exaltation of such dumbor worshipping at its feet, Reflect on the significance of such villages as Sankaram, Salihundam, Kancharam, Kathulakoduru, Ramatirtham, Gujaratipeta, Alikam, Velampeta, Siddhantam, Kakitapalli, and Rajula Alamanda in our own neighbourhood, study their history and antiquity, and you will find a fruitful field of purposeful research, the results of which may be applied to the problem of "Communal amity" now so greatly in the forefront, in relation to the inauguration of Provincial autonomy at present going in our midst in India.

# Common Theosophico-Social tradition

In the present circumstances when the shadows of political power are hypnotising our so-called educated men to create and multiply differences on illusory grounds of potitical slogans and party labels, as if the existing differences of habitact, family, community, sect etc., are not enough, it would be perhaps helpful to hark back to the simpler methods of social specification of our earliest times as given in our sacred literature and the inscriptions and remember that we are mostly of the yajus sakha and apasthambasutra or simply we are apasthambiya, a philosophic-heroic race that built kingdoms for protection of Dharma, That would take us back to the idea that we are children of the light, inheritors of or contemporaries of, the free sociology of several centuries before the Xian era and this fact, remembered to this day at least in srotriya Brahmin circles, accords well with the other evidence of our immigrations into South India about the time of the sage Visvamitra. And please also note the following interesting observations on the Southern home lands of the Apasthambiyas, made by one of the greatest and most fairminded of European Orientalists, Dr. Buhler:—

Dr. Buhler says: — (Vide "Sacred books of the East" Vol. II Ed. Max Muller Oxford 1879).

"A great number of the Desastha Brahmins in the Nasik, Poona, Ahamadnagar, Satara, Sholapur districts, and of the Kanara or Karnata Brahmans of Belguam, Dharwar, Kaladghi and Karnad Collectorates, as well as a smaller number among the Kittapavanas of the Konkana are apasthambiyas ..... I can say I have met many followers of Apasthamba among the Tailinga Brahmins settled in Bombay ... on the other hand never met with any Apasthambiyas among the ancient indigenous subdivisions of the Brahmanical community dwelling North of the Maratha country and north of the Narmada. A few Brahmins of this school no doubt are scattered over Guzarat and Central India, and others are found in the great places of pilgrimage in Hindusthan proper. The former mostly have immigrated during the last century, following the Maratha chieftains who conquered large portions of those countries or have been imported in the present century by the Maratha rulers of Gwalior, Indoor and Baroda. The settlers in Benares, Mathura and other sacred cities also have chiefly come in modern times and not unfrequently live on the bounty of Maratha Princes- But all of them consider themselves and are considered by the Brahmins who are indigenous in those districts and towns as aliens with whom intermarriages and commensality are not permitted".....

Moreover a verse from MAHARNAVA quoted in Charanavyuhabhashya states:

# श्रान्ध्रादि दक्षिण्ग्नेयी गोदा सागर श्रावधीः यजुर्वेदस्तु तैत्तियी श्रापस्तंत्री प्रतिष्टितः॥

This is why the Andhra, Karnata and Maratta people and languages have many points in common. We therefore clearly see that the Andhras or Telungas and Thailings, the Maharattas and the Karnatas of the Chaturvarna classes who to day follow the Apasthambiya tradition either in its original or sundrakamalakara recension

based on it, are all one and the same community, inheriting a common socio-spiritual culture and enjoined to follow "Agni-Upasana". It is interesting that the Apasthamba sutras say:—

- (1) A "BRAHMANA" declares that the Gayatri is learnt for the sake of all the three Vedas (Pr.I. Pat. I. Khanda. I.)
- (2) He may wear garlands, annoint his face (with sandal), oil his hairs and moustaches, smear his eye-lids with collyrium, and his body with oil, wear a turban, a cloth round his loins, a coat, sandals and wooden shoes (i. e., after finishing his studies under a teacher) (Pr. I. Pat. II. Khanda 8.)
- (3) Every one he shall salute after having risen from his seat (Pr. I. Pat IV, Khanda 14.)
- (4) (a) He shall employ the means which tend to the acquisation of (the knowledge of) the Atman, which are attended by the consequent (destruction of the passions and) which prevent the wandering of the mind from its object, and fix it on the contemplation of the Atman.

(Part. I. Pat. VIII. Khanda 22).

- (b) There is no higher (object) than the attainment of (of the knowledge of the) Atman.
- (c) All living creatures are the dwelling of him who lives enveloped in matter, who is immortal and who is spotless. Those become immortal who worship him who is immoveable and lives in a movable dwelling.

- (d) That Brahmana who is wise and recognises all creatures to be in the Atman, who pondering (thereon) does not become bewildered and who recognises the Atman in every (created) thing, shines for sooth, in heaven. (Pr. I. Pat. VIII Khanda 23.)
- (e) The eradication of the faults is brought about in this life by the means (called yoga) (Pr. I. Pat. VIII Khanda 23.)
- Freedom from anger, from exultation, from grumbling, from covetousness, from perplexity, from hypocracy and, hurtfulness, truthfulness, moderation in eating, silencing slander, freedom from envy, self-denying liberality, avoiding to accept gifts, uprightness, affability, extinction of the passions, subjection of the senses, peace with all created beings, concentration (of the mind on the contemplation of the Atman, regulation of conduct according to that of the Aryas, peacefulness and contentedness,-these good qualities have been settled by argument (of the wise) for all (the four) orders; he who according to the precepts of the sacred law, practises these, enters the Universal soul."

Notice particularly that in this last text we have the essence of Advaita of which Sankara, a Nambudri Andhra, was founder and which is strongest in Andhra.

This is the essence of the socio-spiritual culture of the Apasthambiyas enjoyed on all orders or castes of the Sakha and it may once more be activised among the Andhras (in whom the Karnatas and Maratta desasthas, Chithavana's etc., are involved as the,

basis of a new autonomous polity and as a means of social unity.

### The Children of Light

The fact that we are theosophicocultural people, the children of light, is also proved from several elements of our social life, even in these days, when it has been almost shattered for years, Children in all CASTES of Andhras are taught to salute light of the sun, or the moon or the fire or the lamp in the house. When any elder visits a family, the babies are made to fold the palms by the lady in charge, and exhorted "Jota pattu" = "give light"; and with a familiar folk-song current in these districts, which must have its correspondences, elsewhere, the baby is exercised in the folding of palms in the Namaskar form saying:

> Jotalamma Jotalu. Simhaddirappadiki Jotalu Srikurmanayakuliki Jotalu. జోతలమ్మా జోతలు సింహాద్దిరప్పడికి జోతలు శ్రీమార్మనాయికులికి జోతలు.

which means "lights, lights to the God of Simhadri, lights to the God of Sreekurmam," go wherever you like, into the countryside in the Andhra country, you find even the cultivators in the field men or women, at some time or other in the day, washing their feet hands and face at least and turn to the sun in silent namaskar; and in some cases, leave with uplifted "anjali" three palmfuls of water to the ground. I have watched it, often times, travelling in villages, in this part of the country in my younger days, in the library movement. The act of the heart is there, though the vedic mantra 'Suryascha Mamanyuscha' that accompanies it in स्यश्च मामन्यश्च Sandhyavandana is forgotten. It is only we, the socalled cultured and English educated classes that have fallen away from our Ancient and hereditary tradition signifying our unity of descent, and with this fall, lie caught up in 'Communalism ' which has replaced the community spirit of our glori-

ous days. Please take inspiration from even these glimmering remnants of our ancient social traditions, if from nothing else, and work for the spread of knowledge, of know ledge that makes not only for economic prosperity, but for administrative efficiency and training, all combining to lead to political sovereignty. Struggle for illumination, become individually enfranchised in mind and soul, and use this personal achievement for the freedom of fellow beings, Become Buddhas and Bodhisatwas. Otherwise the widest enfranchisement of men and women in Andhra in the matter of voting will only lead to 'ignorance' leading the ignorant, till all be submerged in Universal darkness. One of my suggestions for 'Andhra Autonomy' movement is, once more to inspire the minds of the people with the authentic data, from our Literature and family records, of those great political and administrative and culture-spreading and culturepatronising deeds that the ancestors of the members of the several castes and communities have achieved in the India of Pre-British days.

# Historical Tradition of Administrative Principles

Now to our historical tradition of administrative principles:—

Let us go to the earliest extant records of our Andhra Jateeya rulers, the Satavahanas or Satakarnis. We learn that, on the paternal side they derive from the Bhrigus or Bhriguids of western orientalists and on the maternal side from Puloma, an Asuri of the Kshatra Sampradaya, for, even in the Mahabharata times, there were kingdoms of "Asura Kshatriyas" in Kalinga. That is why they claim to have both the Kshatriya and Brahmana tradition. They probably belong to the earlier clans of the saptasindhu region who have come down of the Vindhya, Dakshinapatha and this clan claims to have held DAKSHINA PATHAPATHITHEVA, sovereign rule over Dakshinapatha. Of this "Bhargavas" there is a preliminary Com mendation in the Mahabharata. Bhargava Rama, who made the Brahmans from the

Andhra Country settle in Malabar was their great leader, - great in Austerity and heroism and military arts. From his renunciation of astras in Ramayana time, he lived on the Mahendra in Kalinga. Hence Parasuram is a common name among Kalangis in Ganjam and Vizagapatam. The Satakarnis name themselves after their mothers, either in memory of the Pulorma tradition because of the status of their mothers among the several queens of the ruling Political marriages of several king. queens by a king were familiar both in the Ramayan and the Bharata times and sometimes with stipulations, as to whoever the AGRAMAHISHI may be, either with or without children, the son of the queen being married should get the throne, as for example, in the cases of Bharata son of KAIKEYI and BHARATA son of Sakuntala. Just as our Andhra Kshatriyas to-day call themselves "RAJUS" in heriditary succession, the Satakarnis claim to do so. as they say in their inscriptions "प्रप्रागत विपुल राजराब्द्रस्य" and it is in their inscrip. tions that we find also the earliest mention of the epithet " हिमवन्मेरु मन्दर HIरस्य '' from which the form of address appropriate to Telugu Kshatriyas has come to be మహా మేరు సమానధీరులెన. In administration, they take pride that they identify themselves with the joys and sorrows of their subjects and protect equally well the lowest as the highest castes, that they do not take taxes other than those enjoined by law, that they do not like to kill even enemies who have wronged them, that they have prevented the chaos and confusion of the four varnas, that they are the repositories of the agamas or sciences and that they are both ऐकासूर ऐकघनुधर and at the same time ''ऐकब्रह्मणः'' i.e, unequalled in prowess or military arts and also in Brahmavidya. The mother of GAUTAMIPUTRA SATA-KARNI is described as distinguishing herself in the duties prescribed for a ''राजिषविधः'' wife of a RAJARSHI and also in सत्यवचन दान तप त्रहिंसा दम नियम and ऊपासना, with the catholicity and liberality of such a spiritual discipline, she makes the grant of a village to a nikaya or college of the BHADRAYANIYA SECT of BOUDDHAS. Such scrupulous partiality for religious austerity is found in the SATAKARNI Andhra VAMSA because, according to Apasthamba, a child born of a Brahman father and Kshatriya wife is a SAVARNA: and the daughters of such union, if married to Brahmans become BRAHMANA SAVARNAS and if to Kshatriyas KSHATRIYA SAVARNA. In the fifth generation their caste is definitely fixed. We also learn from these inscriptions that, as in study, so in martial arts, these Andhra rulers were greatly trained; in archery, in the use of weapons. in the management of horses and elephants and in the leadership of armies. The reference to AGAMAS is very revealing. Equal chance for genius to distinguish itself in state service, equal justice to the lowest and highest, administration of executive and judicial functions according to law i. e. dharma only, encouragement of learning and the Arts and above all identifying themselves with the joys and sorrows of the people and even summoning state assemblies at short notice for emergent consul-(as indicated by the epithet क्षणघनोत्सव समाज कारकस्य) are some of the aspects of rulership attributed to them. (Vide SATAVAHANA INSCRIPTIONS by B. V. Krishna Rao, B. A., B. L., in JAYANTI Vol. 1. No. 2.) From the grants of the Pallavas and Kadambas who were Brahmin Satakarnis descended Kshatriyas, like SATAKARNIS and of CHALUK-YAS whose ancestor was brought up by a Brahmin of MUDIYAM AGRAHARAM in the Ceded districts and was given both' Brahmana and Kshatriya Samskaras, we gather that the principles of their polity accord well with those of the SATAKAR-NIS. Just at this stage, I shall refer to one interesting aspect of our Andhra Socioreligious organisation which has worked well enough up to the 19th century, viz. the gradual rise of an administrative class called "Rashtrikas" or "Rashtraniyuktakas" or "Rajaniyogis" in these early Andhra

Kingdoms, thrown up from the Dwija families as well as other CASTES, thus showing that distinguised service in the state was open to any person of any CASTE, that had "genius". It looks even that among them the state permitted aspects of social union like "marriage and commensality" which are ordinarily forbidden by the sacred Law governing Chaturvarnya.\* In such families of Raja Niyuktakas, state service even became hereditary, in virtue of loyal and distinguished achievement and the social etiquette, cultural pursuit and patronage, military training for high spiritual austerity or ambition achievement characteristic of the rulers and their court come instinctively to be adopted and copied by these officers; and, thus, each such officer and his family in its turn, in its own jageer villages or its own regions of authority, set up "REPLICAS" of royal court, thus spreading culture and refinement of manners and piety in their work, wherever they resided. Even temporary royal camps while on administrative or pilgrim or expeditionary tours, kept up all the cultural and social paraphernalia of the royal Court at the capital, thus unifying villages and cities in their general aspects of life. The learned and charitable institutions they established and encouraged, and the enjoining of charity to them as a duty of every well-to-do person, gave direction to superfluous wealth in channels of public charity, poor relief and cultural advancement. Literature is full of the commendations of such official-class families from all castes of society, showing, thereby, that among Andhras, at any rate, there never had been in the pre-British days, any question of eliminating any CASTE from social or political distinction. The poor and the disabled are made the special charge of the state and society by the sacred Laws of both Apasthamba and Gautama,

Prof. Dealey says in his "Sociology" (p. 182) that "Sociology is in essence neither aristocratic nor democratic, but prefers a synthesis of these social ideals. The real ELITE in society, the real aristocracy, is made up of those who add to or improve the sum total of social achievement. Whether this be done in the

industrial world or in the realms of morals and religion, of art, science or Philosophy, he who improves the conditions of social life, who adds to the happiness of his fellows, who builds up the material and spiritual capacity of the race, is to the extent of his achievement, a number of the aristocracy of civilisation". It was this excellent principle of public life that was followed in the palmient days of our Andhra Kingdoms. My revered leader the late Mr. G. V. Apparao Pantulu of Vizianagaram used to say that instead of being satisfied with word we should do something for our fellowmen to show our Patriotism and sang in his "Mutyala Saramulu" as follows:—

దేశాభి మానం ఉంచుమన్నా దేశమం కేబ మట్టి కౌదోయి దేశమం కేబ మనుషులోయీ

### Saptasantana Idea of Public Charities.

I think it is a special feature of Andhra-Karnata social culture and ideals that our ancestors had praised in their literary works what is known as SAPTASAN-TANA system. \*(Note 8) recommending it to those that have children, but particularly to those that have no children. And many Andhra families have traditionally taken pride in doing such works for the spiritual merit of their Ancestors. I shall quote first one example:—

నీ॥ వేదశాడ్డ్ర పురాణ వేదిధరామర
లసీతాగ్ర హారంబులను ఘటించి
హరిహర దేవాలయస్థిర గోపుర
పార్రి కార సన్మంటపములా నర్చి
సర్వవిద్యా ఖ్యాస సంజత్సర గార్తిస
రత్మీత పాఠశాలలు ఘటించి
సకల దేశాగత జనమనోరంజన
ప్రవరాన్న దాన సత్సమల నుంచి
రమ్య పానీయ శాలికారామకూప
ద్రీర్మికా తటాకాదుల దివ్యముగను
గరము సవరించెం గీర్తి దిక్తటులు మించర బాండుదలవాయి మేటిసాంబయకిరీటి॥

( to be continued )

# The Vairagya Murty

[ Pandalgudi Bharadwaja Madapoosi R. TIRUMALAI AYYANGAR, Secretary, Triplicane Tamil Sangam. ]

The Vedantic school of India consists of three main sub-divisions—the Adwaitic, Visishtadwaitic and the Dwaitic. adherents of all these are Vedantists who acknowledge the infallibility of the Upanishads and strictly follow their teachings. All the three systems, or at least the first two, are of considerable antiquity. Visishtadwaitic school, popularly known as Sri Ramanuja Darsana, had an ancestry of great repute, commencing from the sage Bodhayana who composed a Vritti or extensive commentary on the Sutras of Bhagavan Vyasa. A gloss on the Vritti is known to have been composed by Acharya Tanka who is quoted frequently in the works of Sri Ramanuja under the style of Vakyakara or glossator. Dramidacharya, a scholar of the Tamil Nad, then wrote a fuller exposition of the Sutras and this came to be called the Bhashya. Tanka was also known as Brahmanandin. The Bhashya of Sri Ramanuja on the Vedanta Sutras has come to be widely known as the Sri Bhashyam. The rising growth of the Ramanuja Darsana characterised an epoch in the thirteenth century A. D. Sri Vedanta Desika, the Kavitarkika Simha, Vedantacharya and Sarvatantra Swatantra, flourished in this period (1268 to 1369, A. D.) The qualities of head and heart of this illustrious Acharya are clearly known in and outside Bharata Varsha. He is extolled very truly for his superb intellect, subtlest logic, remarkable poetic genius, wonderful philosophical exposition, remarkable principles of devotion and reverence, incomparable meekness, patience and above all his Vairagya. He is rightly described as the "Jgnana Vairagya Bhushana."

The Acharya Bhakti of Sri Vedanta Desika knew no bounds. His words of praise of the immortal Lord Sri Ramanuja are worth recapitulation. A few are given here on the principle of "Sthallpulaka" (ascertaining by testing only a few grains

in the pot, that the whole rice in the pot is boiled).

- (1) "Bow I, to the Moon-Yatiraja, the resorter of eternal Vishnupada, the Moon not bereft of any Kala even partially, but free from the usual stain contact, the Moon that originated not from a Jadasaya, the Moon that is immune from the influence of the Eclipse."
- (2) "Here haileth Yatindra,—the hill-fount of the rivers of all knowledge,—yatindra, the tree assuaging the fatigue and refreshing those tired of ceaseless circling in Samsara,—the rising sun to the night of illusion of the perverts, and the full-orbed Moon to the tides of the Vedic sea."
- (3) "On my head humbly bear I, the lotus-feet of the wise whose hearts are redolent with the lore of yatiraja, but on the head of those whose hearts are burning with faiths adverse, I plant my left foot."
- (4) "Had Sri Ramanuja not promulgated the ancient system of Philosophy, which saveth Dame Sruti from widowhood, by still vouchsafing for her the embrace of her Lord-ridiculous would be Vyasa, oblivious would be Valmiki, a toy would be Sri Suka, and vain indeed the labours of the great Bodhayana."
- immune from contradictions; lovely by reason of being distilled from Bodhayana's work, and blazing with faultless arguments; by such incontrovertible annotations, they (compositions) serve to tap that nerve (in man) that is suffused with full blossomed knowledge. Moreover, this, our dispensation thinneth all darkness, by reason of its compatibility with perception, its simplicity of inference, and its imperilment of atheism by (God's) knowability from Scriptures indefective. This (Dispensation) is Demon-

strative of Nathamuni's intuitions, promoted by many works as those by yamuna, and fostered so well by yatindra.'

Sri Desika had a supreme scorn for worldly greatness. He cared not for riches. Bukkaraya, a king of Vijayanagar in 1335 A. D. was long on the look-out for a holy man who would exorcise an evil spirit of which his daughter was obsessed. During his northern tour Sri Desika met Vidyaranya on the banks of the Tungabadra. Vidyaranya's prayer also not withstanding, Desika made quite light of the offer and said "To a desireless person, a king is but a straw." Vidyaranya ever remained Desika's staunch admirer. The reply of Desika in answer to repeated invitations of the famous Vidyaranya to go to his king with promise of great rewards shows beyond the least shadow of doubt his independence and his wonderful and unshakable Vairagya. The substance of these Slokas will be found in the following lines.

- (i) "Shall not the grains found in the harvest field appease the fire of appetite? Shall not the handful of water from a tank suffice to keep life up? Shall not the tattered under cloth found without any effort on the high-ways be useful? Vain, alas | Wise men resort to kings just for the sake of the span-spaced stomach."
- (ii) 'We consider it not fortunate to flatter paltry rulers of men, conceited merely with the fiery unfettered pride, arising from the authority over a microscopical moity of the world's corner. To serve that supreme Lord alone, we have made up our minds, the Lord who formerly transfor. med the sage Kuchela, who presented a doleful of rice (Aval), unto the Lord of the Riches.'
- (iii) Father's earnings I have none; my own earnings I have none; Grand father's wealth (Lord Varada worshipped by Brahma) alone I own, on the summit of Hastigiri (Kanchi)."

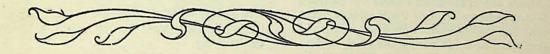
Sri Desika had vowed himself to lead a life of absolute poverty. He rather courted chill Penury. He sustained him-

self and protected his family on Unchavritti (alms taking.) Though a Gruhastha he led an ascetic and austere life. A bachelor who was collecting money for his marriage was directed to apply Desika for help. This was a mischief devised by his adversaries to test Desika. The Brahmachari, quite new to the place, approached Desika as directed and explained his mission. Quite astonished. Desika asked him why he had not gone to richmen. Innocent as he was the Vidyarthi replied that he was new to the place and that when he explained his purpose to some Sri Vaishnavas at the beginning of that street, they directed him to see him (Desika) Perceiving the intended hoax to be played upon him Desika seized the occasion and spoke to the Brahmachari as follows:-"Is it so? It must have been my good fortune that made the Bhgavatars of that extremity of this street bade you go to me. If true Bhaktas as they are, have condescended to intend me as a tool in supplying you riches for your purpose what can happen to prevent its fulfilment? There may be obstruction for the completion of the Sankalpa of Bhagavan. Has not Lord Krishna allowed His word to be falsified in preference to upholding the vow of Bhishma? Therefore the blessings of Bhagavatars will never go in vain." Immediately Sri Desika composed his Sri-Stuti. (Sri), being the goddess of wealth, caused immense riches to pour before the bachelor more than he needed. Sri Desika asked the Brahmachari to take all the riches. He who had been made purer of heart by the grace of Our Acharya took only that quantity sufficient for his marriage, prostrated before Desika and was about to his native place. Desika return asked him to take all the riches they were requisitioned for his sole use only. The Vidyarthi humbly Swamijee! My humble self no applied to you for monetary help to perform my marriage. You have been kind. What I have taken is quite sufficient for the purpose. I am not in need of more.' Each was persistent in his appeal. It looked like the Samwada between the Raghu Maharaja and Kowthsa maharshi. At this juncture the miscreants who induced the CC-O. Jangamwadi Math Collection, Varanasi.Digitized By Siddhanta eGangotri Gyaan Kosha

in themselves that as he was reputedly poor he could not meet the wishes of the applicant and that he would be in a bad predicament, came to the Swami's humble cottage to see the result of their mischief. When they saw with their own eyes immense riches strewn over the floor, the Brahmachari having a load in his hands and refusing to take in more and the Swami compelling him to carry them all, they stood aghast, they remained speechless. Contrary to their expectation Desika appealed to them as follows :- "Ye Bhagavathas! It is on account of your Nyamana I have been blessed to help this Brahmachari. declines to take these riches. They are not

required by me. You at least should show kindness and pity towards my humble self by accepting the gift of these riches". Baffled at his modesty and impressed with his Vairagya and being ashamed at their misconduct, the adversaries received the riches as a Prasada and returned home casting off their vile intents.

The life of Sri Vedanta Desika is full of incidents which are capable of making our lives sublime if closely studied and understood. May his innumerable Works flourish and re-establish Rama Rajya in the land of his Avatar !



# Sree Tirumala Sreenivasa Trilinga Mahavidya Peetham

Its aims, objects and working

The Tirumala Srinivasa Trilinga Maha Vidya Pitham was started about twenty-five years ago by the late Sri Amritanandanadha Swamy. The objects of the Pitham are two - fold. (1) Training a few choice disciples according to the orthodox sampradaya for the attainment of Adwita Siddhi. (2) Carrying on propaganda work for the re-juvenation and preservation of the true Vedic culture by means of talks, tracts, journals and books. So far as the first aspect is concerned admission to the discipleship of the Pitham lies within the absolute discretion of the Adhipati. The Pitham does not canvass for disciples nor does it accept any and every one that offers to become a disciple. In regard to the second object however the Pitham expects the co-operation, sympathy and support of all those believing in the Ancient Aryan Vedic culture.

As stated above the Pitham was originally started about 25 years ago. It originated in Tirupati. Soon after the Pitham was started Sri Amritanandanatha Swamy was pleased to exhibit to the Astika world how the Satrayaga of Puranic

fame would be performed and how Bhakias could engage themselves in the worship of the Lord for all the twenty four hours of the day. Sutra Bhashya kalakshepam, Purana Sravanam, Bhajana, Archana, and talks on religious and philosophical topics were spread throughout night and day so that even when one retires for the few hours of necessary repose, the moment he wakes up whether at dead of night or in the early hours of the morning the first sound he hears is about the Glory of the Lord in some form or other. Visitors of all castes and creed were freely fed and in Tumbur in Nellore District and Kodur in Cuddapah District, the Satrayaga was thus performed for nearly five years. Later on the Pitham moved back to Tirupati the place of its origin and was subsequently located in Madras. On last Vijaya Dasami day the headquarters of the Pitham was shifted to Bezwada. As it is intended to carry on intensive propaganda work in the Andhra country, Bezwada is selected on account of its importance as the centre of Andhradesa and as the seat of Sree Kanaka Durga.

As Sagunopasana is a necessary step in the progress towards the realisation of the Brahman, Sri Amritanandanatha Swamy prescribed the daily worship of Panchayatana in the Pitham for the benefit of the disciples as also of that of casual visitors. Each one of the Panchayatana devatas is offered Sahasra namarchana daily, the principal devata Lord Venkateswara being worshipped with Sahasra names thrice a day. This mode of worship is going on by the grace of the Lord without interruption since the Pitham was founded 25 years ago. The teachings of Sri Amritanandanadha Swamy are conserved in the works of his disciples. The works of Srimati Kavitilaka Kavitavisarada Kanchanapalli Kanakamba Garu Viz. (1) Jivayatra (2) Hamsa Vijayam (3) Amrita Saram (4) Ananda saram in Telugu Poetry and Amrita Lahari in Sanskrit Verse by Vaidyaraj Dr. D. S. Avadhany embody the teachings of the Master. The teachings are couched in easy and non-technical language so that the most sublime doctrines of yoga and philosophy might be comprehended by the man of average intelligence. These books and other classic works on philosophy and religion are read and expounded daily and particularly on Sunday evenings for the benefit of all those that are interested. Admission to these Goshtis is absolutely free and no subscription or donation is expected from any one. Strangers however have to be introduced by some one already known to the Pitham. In furtherance of our object of preserving the Ancient Aryan culture our Pitham has been inculcating the imperative necessity of preparing as it were a Cultural census of India to ascertain how many persons well-versed in the various indigenous Sastras and Kalas (crafts) still exist in the country. serves as a kind of stock-taking and enables those interested to judge which particular Sastra and which particular kala stands in immediate need of support and encourage-Such a census would enable one to ment. select the best men of each science and art and encourage them in all possible ways to perpetuate their knowledge and skill by training young men. In the beginning even the publication of a mere list of the best men wouldserve as an impetus to those upholders of the ancient culture who are slowly wasting away for want of public recognition.

The preparation of a cultural census is however a matter which requires the co-operation of several people from all parts of the country and though several public workers have en pressed approval of the idea and even evinced enthusiasm about it no substantial work has ye been undertaken in that behalf. If the prepa ration of such a census has to wait, there are still some smaller things that can be undertaken meanwhile. We appeal to all those interested in the Ancient Aryan culture to maintain in even district at least one representative well-verse and well-skilled in every Sastra and art and the preserve the seed. State-aid for such an enter prise may or may not be secured but the public ought to shoulder the responsibility. For, India means her ancient Aryan Vedic culture her wondrous skill in indigenous arts and crafts, and her transcendent vision of the Ultimate Reality. If these are allowed to perish there is nothing else that is worth living in or dying for.

There cannot be two opinions on a matter Reformists and Conformists all like this. ought to take vital interest in the preservation of culture and craft. This is not a party que Let the reformists concede the same freedom of thought and belief to those the have faith in time-honoured institutions as ideals and let all strive for the preservation culture for its own sake.

Our pitham has been contributing its in furtherance of the objectives referred above. We believe that recognising and hono ring the best Pandits now in existence is method of encouraging the ancient culture. connection with the Jayanti celebrations Sri Amritanandanadhaswamy commencing year on Kartika bahula Dasami we honou scholar or scholars in our Pitham. Rs. 116/ and an appropriate title is awarded Amritanandanatha Paritoshikam to each scho The names on the occasion of the Jayanti. so far be eminent personages that have honoured in our Pitham are given hereunder

1. Kavisarvabhowma, Kalaprapoorna, M Brahmas Mahopadhyaya, Andhra Vyasa, (Rs. 11 Sripada Kristnamurty Sastry Garu. and the title of Andhra Vyasa)

Brahms Vachaspathi (Rs. 1) Amnayartha CC-O. Jangamwadi Math Collection, Varanasi Digitized By Siddhanta eGangori Assira Garu

- (3) Mahamahopadhyaya Kalaprapoorna Brahmasri Tata Subbaraya Sastri Garu (Rs. 116/and the title of Viyakarana Samrat)
- (4) Advytacharya Brahmasri Late Dendukuri Narasimha Sasiry Garu (Rs 116/- and a title of Vedanta Sarvabhauma)
- (5) Sastraratnakara Brahmasri Sripada Lakshminarasimha Sastri Garu (Rs. 116/- and the title of Tarkika Chakravarti)
- (6) Kalaprapoorna, Satavadhani Brahmasri Chellapilla Venkata Sastry Garu (Rs. 116/- and awarded the title of Mahakavi and a floral crown)

The above were the recipients of the Amritanandanadha Swamy Paritoshikam. We have however on other occasions honoured other persons of eminence as well. A silver Casket and the title of Asukavi Samrat were presented to Sree Kopparapu Kavi Sodarulu. A presentation of Rs. 116/- was made to Sri Kavibhushana Doma Venkata Swamy Gupta Garu the greatest Arya Vysya poet. We have also received in our Pitham and presented addresses to a few eminent personages. Addresses were presented to the following gentlemen.

- (1) Sahitya Chakravarti Sri Vikrama Deva Varma Garu, Maharaja of Jeypore.
  - (2) Professor Sir S.Radhakrishnayya Garu.
- (3) Sangita Sahitya Chakravarti Ajjadadibhatta Narayana Doss Garu.

All distinguished Pandits and scholars are usually received and respected in our Pitham whenever opportunities offer themselves. We have also been conferring appropriate titles on scholars of eminence in recognition of the services rendered by them. The following gentlemen are the recipients of titles from our Pitham.

### Vyakarana Sthapaka.

- (1) Bra Jayanti Bhagiratha Sastry garu (Bhatnavalli).
- (2) Bra Peri Venkata Sastry garu (Vijayanagaram).

### Nyaya Sthapaka.

- (1) Bra Peri Lakshmi Narayana Sastry garu (Vijayanagaram).
- (2) Bra Dhulipala Suryanarayana Sastry garu (Kovvur).

### Vedanta Sthapaka.

- (1) Bra Vemuri Ramabrahma Sastry garu (Akiripalli).
- (2) Bra Bulusu Appanna Sastry garu, (Bhatnavalli).

### Dharma Sthapaka.

- (1) Bra Jatavallabhula Purushottam garu, M. A., (Kovvur).
- (2) ,, Pulya Umamaheswara Sastry garu (Mungonda).
- (3) ,. Mudigonda Venkatrama Sastry garu, (Omkara mandiram).
- (4) "Kasibhotla Brahmayya Sastri garu, Cocanada.

### Sahitya Sthapaka.

(1) Kasibhotla Subbayya Sastry garu, (Cocanada).

As for encouraging indigenous arts and crafts we offer a suggestion for the interested public. An institution like a co-operative society may be started. Whenever necessary the society will make advances of money to artists and craftsmen such as painters, sculptors, weavers, carpenters, metal workers, engravers etc. and encourage them to produce the best that they are capable of, heedless of time and expense. The society stocks all such finished articles and pays a fair price for the labour and skill of the artist and advertises its stock in an appropriate manner and by correspondence and personal persuasion, tries to induce wealthy lovers of art to buy the art treasures even at a fancy price. It is a pity that Maharajas, Rajas and Zamindars even are now-a-days favouring trifling baubles imported from abroad and are not doing anything to encourage the artists rotting beneath their own palace walls. We therefore appeal to the public to start a society of the nature indicated above and make an honest attempt to revivify as many of the great arts and crafts of Ancient India as possible. It is our aim and ambition to encourage and preserve the ancient knowledge and skill wherever it lies irrespective of caste and creed without violating the rules of Varnashrama Dharma.

This is our fervent appeal to all the leaders of thought and men in the present day India. "You are becoming strangers in

your own land. You are blaspheming your holy and omniscient ancestors. If you are not generous enough to feed, pray be good enough not to kill. Do not throw obstacles in the way of those who strive for the revivification and preservation of the culture and cunning of Bharata Varsha. Do not defile and destroy religion, philosophy, culture and art by the introduction of the principles of modern democracy."

Through our magazine the Immortal Message we are striving to popularise and propagate the Ancient Aryan ideals and culture by expounding the true Hindu point of view in regard to all modern problems and by exposing the fatal fallacies inherent in modern western philosophies and institutions. We are however trying our best to make our journal as palatable as possible to modern taste. We should not be mistaken for antiquated bigots. We are prepared to absorb as many modern ideas as can be, without crushing the true spirit of our culture and philosophy. We, however, refuse to drift with the current aimlessly. We stand firmly on our ancient culture like a rock in the midst of the ocean of heteredox doctrines battling with the breakers unmoved and immovable.

We claim to have done some work and with the kind co-operation of the sympathetic public we hope to achieve more substantial results. It is our ultimate ambition to establish in Andhra Desa a big University, a Sarvatantra Swatantra Kalasala wherein every branch of Aryan culture is taught according to the Ancient Sampradaya. We also propose to undertake and encourage intensive research work and seek out and publish all unpublished valuable works on any aspect of Aryan culture. Seeing that our Pitham has acquired a status

and standing, one Dr. P. Jagannadharow claims to have started an institution in Tirupati under the name of Trilinga Mahavidya Pitham. He is the Editor of a Telugu Weekly entitled Kanti and we find it announced therein that the medical branch of his Mahavidya Pitham proposes to examine Ayurvedic physicians and award certificates. It is not known what other branches this new Pitham of Dr. Jagannadharow has.

The medical branch of our Pitham is presided over by our Adhipati himself and it has acquired a reputation for research work and preparation of genuine Ayurvedic medicines as testified by several Ayurvedic conferences and individual physicians of note. Dr. Jagannadha row adopted our name simply to mislead the public. We have nothing to do with the institution of Dr. Jagannadharow and those that have any regard for the ideals we stand for should not have anything to do with it, since Dr. Jagannadharow, though he claims to be a disciple of Amritanandanadhaswamy has since become a reformer advocating Harijan temple entry and abolition of caste.

Late Amritanandanadha Swamy has always preached and practised the Vedic Dharma as laid down by Sruti, Smriti and Sampradaya. We are not responsible for the writings, sayings, and activities of Dr. Jagannadharow and we warn those that are acquainted with him not to confuse his ideals, institutions and activities with ours.

We believe in the Vedic Dharma. We practise it: We preach it and appeal to every Hindu to revive and preserve the same for the benefit of India and the Humanity.

(Continued from page 30)

"My Vithobal my king" cried Kanoo and fell at the feet of Vithoba.

People came and went, but Kanoo did not go! She had not come to go.

"O little girl, rise" said the old pujar.
"Come, Kanoo, come out. That is enough" shouted her mother from the door"

"Let us gol let us go, complained the soldiers outside, "It will be night and there will be dark"

But Kanoo did not rise! She had not come to go !!!

"Whoever goes to Vithoba with great devotion, he becomes one with Him"

She had breathed her last, the moment she saw the immortal king of the world.

Kanoo's grave is still shown at Pandharpur, near the temple of Vithoba and is giving the immortal message to the thousands of devotees.

"Come one, come all! There is nothing in this world to be enchanted with. But is mortal. Everything goes to dust.

# German Law and Legislation STAAT UND VOLK

BY

### Dr. ERICH SCHINNERER

(University of Berlin)
(Continued from last issue)

The National Socialist Revolution was not, like other revolutions, carried out by a breach of the constitution. The constitutional transition from the Weimar Republic to the National Socialist State was given its constitutional form in the law establishing the leadership of the Reich, which was passed on March 24, 1933. On that date, and by a majority of 441 to 93, the constitutionally elected Reichstag transferred the leadership of the Reich to the Reich Government. That meant the abandonment of the existing method of legislation. In passing this law the Reichstag was acting within its rights as defined by the Weimar Constitution; for latter put no restriction on the ambit of such laws as might be enacted for the purpose of altering the Constitution. stipulated majority had been attained. The forms which the Constitution required had been observed. Through this law the Reichstag declared its approval of the Government proclamation issued by the Reich Chancellor. This proclamation laid down the lines along which the work of reconstruction, within and without, was to proceed. But the political significance of the law goes much further. It acknowledges the leadership as invested in the community of the German people. Therewith was abolished the division which the variety of political parties had caused in the life of the nation. The Government of Reich was entrusted with the task of carrying out the new reform. By assuming the legislative function the Government did not thereby introduce a transitory state of emergency which would eventually be terminated by the restoration of the old state of affairs. Once and for all the authority of the leaders of the State was recognized, and in their hands the legislative and executive powers were combined.

It is not without importance for the development of the legislative activities which

followed its assumption of power that the National Socialist Revolution was accomplished without any violent external breach of the law, although it profoundly influenced the life of the people as a whole and also that of the individual German. Up to the present day the Weimar Constitution has not been formally abolished. But when the revolution became a fact the Weimar Constitution lost all practical importance as the basis of the State, since the national life had burst its forms and was seeking new forms of legal expression. The principles of the Weimar Republic would be in conflict with the national constitution in which the German people live to day, although as yet no written constitution has been drawn up. The Reich Government did not hold it to be their task to issue a new constitution. The first foundations have been laid and therewith the ground has been made ready for a new legal structure which will be a living embodiment of the national life.

Apart from the law regarding the Reich Leadership the following laws which, on account of their fundamental importance, may be regarded as constitutional laws have been passed: The Coordination Acts of March 31 and April 7, 1933, the Plebiscite Act of July 14, 1933, the Act establishing the Unity of Party with State of December 1, 1933, the Succession Act of August 1, 1934, the Regional Governors and Local Government Act of January 30, 1933, the Fighting Services Act of March 16, 1935, the Reich Flag Act, the Citizenship of the Reich Act, and the Act for the Protection of German Blood and German Honour of September 15, 1935, the Act reuniting Austria and Germany of March 13, 1938.

From this list one can see that the centre of gravity of the State does not lie in its external structure and in its position

in relation to something outside of the State itself. The State is determined rather by the internal relationship of the people, whom it is meant to serve. State, Party, Economic System and Judicial System, are only secondary factors which exist for the service of the people. This is clearly shown in the Fuhrer's decree of August 8, 1934, in which he called upon the Reich Minister of the Interior to prepare a referendum on the decision of the Government to appoint the Fuhrer President of the Reich,

"I desire that the German People should give their explicit approval to the decision of the Cabinet whereby the functions of the former Reich President were transferred to me and therewith combined with those of the office of Reich Chancellor. Absolutely convinced as I am that all power in the State proceeds from the People, I request that the decision of the Cabinet, with any additions necessary to be made, should be presented to the German People without delay for them to express their opinion on these measures in a free plebiscite."

This relation between People and State shows how false it is to characterise the National Socialist State as a totalitarian State. A state which itself works for an end and is not an end in itself cannot in any sense be called a totalitarian State, in which the centre of gravity has been shifted to the disadvantage of the individual. In such a case the defenceless individual is confronted by an all-powerful State. But the National Socialist State exists to serve the People and therewith each member, Each German is a member of the whole and therewith called upon to co-operate in the life of the State. The term, totality, properly applies to the National Socialist Weltanschauung, which is embodied in the whole people and activates every branch of national existence.

The most important of the constitutional laws are those designed to maintain the purity of German blood. The word People does not mean for National Socialism the total number of German subjects, nor does it mean merely all those with a

common history. The people is a political factor which has its own being, and in order to preserve this being its blood must be kept pure and healthy. The foundation of the national being is race. It would be a waste of time to argue about the constituents of race. Races are the stones with which God has built up mankind and our task can only be to preserve them as such This is the aim of the Act for the Protection of German Blood and Honour, which was passed by the Reichstag on September 15, 1935. The Act ensures that the German people shall be clearly separated from the Jewish people living on the same national territory. This separation is a strict one, and its results have often seemed to bear harshly on the individual. But only a complete separation in life and law can make it tolerable for two peoples to live together in the same terri. tory. This is to be attained by preventing every kind of blood mixture. Only if there is a healthy mutual feeling that the other race is foreign, can hatred and contempt of the one race by the other be This Act secures for the future the necessary biological unity of the German people. The Reich Citizen Act of September 15, 1935, supplements the other act in the political sphere. It makes a distinction within the State between German citizens, who are the representatives and foundation of its greatness, and those persons who merely reside in the State for their own profit. "Only those who are nationals can be citizens of the State. They alone are nationals who are of German blood, no distinction of religious creed being made Therefore no Jew can be looked upon as a (Party Programme Point 4) Reich Citizens alone possess full political rights. They alone can exercise the franchise, can occupy official positions, can take part in the Reichstag elections of plebiscites. Only they can become members of the Reichstag or of a State council, a provincial council, town council district council, or may become civil ser vants or hold honorary public office. condition for the granting of these rights is that such normal property public of these rights is that such persons should be capable and willing loyally to serve the German people

When this distinction had been made between citizens of the Reich, whose rights are granted to them in the form of a certificate of Reich Citizenship, and Reich subjects, who merely belong to the German State as protective units, it became necessary to regulate the position of those who are only partly of Jewish blood and are at present domiciled in Germany. The lot of such persons, who stand between two essentially different races, is especially difficult and has been the subject of much discussion. To solve the question it was necessary to make far reaching concessions-These consisted in laying down the rule that all those who have less than three Jewish grandparents and do not declare their allegiance to the Jewish people should count as Jews and should be allowed under certain circumstances to be absorbed into the German nation. Only those subjects who are descended from three or four Jewish grandparents count as Jews. Subjects who have two Jewish grandparents can get the permission to marry persons of German blood. They and the subject who only has one Jewish grandparent may in future be absorbed into the German body politic under certain conditions. regulations benefits those who have one or two Jewish grandparents. But it could not have been successful if it had not been accompanied by the repeal of the Arvan regulations regarding private clubs and societies etc. But it has been made impossible for all time that the country should ever again be ruled politically or culturally by Jews. The more severe restrictions embodied in legal enactments or party regulations remain as they were. The German people will be robust enough to stand this admixture of foreign blood if they are in future protected from any further mixture. In special cases the Fuhrer can grant exemption from the Act.

The National Socialist party is the organization which represents the political life of the people. It is the only political organization in the Ger-

man Reich; for the Act of July 15, 1933, stipulated that, the old party system having been superseded, no new parties should be formed. The task of the Party is to inspire each individual with a feeling of duty towards the nation. The Party does not owe its position to the State but exists in its own right. Actually the present State existed ideally in the Party before it was established in fact. All the laws passed by the new State only carry into effect the principles of the Party and the party holds the dominant position in political life. Yet, in spite of holding this dominant position, those Germans who are not members of the Party are not thereby precluded from playing their part in political life; for the people as a whole have become the repository of political power through the National Socialist Revolution. The position of the party in relation to the State was further defined in a special Act providing for unification of the Party with the state. This Act was passed on December, 1, 1933. In practice the unity thus legally established had been already brought about through the appointment of the Fuhrer as Head of the State and through a widespread personal union in Party and State offices. supplies the legal basis of this practical union. But the act did not aim as drawing a clear line of demarcation and division between the various spheres of activity carried on by the Party and the State respectively. Its aim was rather to open a way for combined work and collaboration. Externally the new position was given formal expression in the appointment of Fuhrer's Deputy as Cabinet Minister without portfolio. As such his duties do not appertain to any one department of State. He devotes himself exclusively to Party affairs and supervises the influence it exercises on many of the internal affairs of the State. This combination of State and Party has given the National Socialist State its characteristic form. This may be observed in all departments of public life.

(To be continued)

# A Saintly Prostitute-Kanoopatra

By Acharya Shriram Gosavi

Principal, The Academy of Hindu Culture, Nasik.

From the point of view of Advaiat, soul is one, eternal and ever sublime and incorruptible! The mortal forms may be good, bad, beautiful or ugly! They perish and decay! But soul remains always the same, eternal and sublime!!!

सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः स न साधुना कर्मणा शुथाभो एवासाधुना कनीयानेष सर्वेश्वर एष भूताभिपतिः॥ बृहद्वारग्यकोपनिषत

So says Shruti about the immortal soul! Hence we find greatness in little creatures, sublimity in ugly forms and goodness in vicious lives! Kanoopatra was the girl of a prostitute who used to sell her body for infamous and base gain! For a prostitute, a girl is the treasure. When Shama—her mother used to call her 'My treasure' in her fond lore, it was not figurative language that she used, but literal.

Such a marble-beauty in the house of a prostitute — That was really a gain! Shama was dark by complexion, as her name implied, while Kanoopatra was fair like a piece of marble. "God has sent me a boon, in my poverty" said Shama, looking at her charming damsel. Many a hope nursed Shama in her heart of hearts and many a castle she built in the air, thinking over the beauty of her child.

But as Kanoopatra began to grow, year by year, and as she came to know of the abominable occupation, her mother was engaged in, she began to detest it from the bottom of her soul. She became frightened with the knowledge of her hideous position in the society. "That is the travesty of womanhood" Said she, "yes travesty - hideous and hellish" Her house was visited by a number of persons, young and old, strong and crippled, rich and poor, healthy and persons with many diseases.... She became disgusted with their meaning glances cast at her. Their shameless and sensual looks frightened her to a degree and she began to pray to her God to save her from them, from the occupation of her

It was 14th century A. D. Mangalvedha the little town of Kanoopatra was under the Muslim Court of Bedar, in the Deccan. As the Muslim ruler heard of the matchless beauty of Kanoo, he sent soldiers to bring her to his court.

Kanoo was yearning to see not the mortal ruler of Bedar, but the immortal Emperor of the world. The city of holy Pandharpur was some fifteen miles away from her town. Hundreds of thousands of devotees used to go to Pandharpur from year to year, shouting the holy name of 'Vithoba'

"I also want to see Vithoba" said Kanoo to her mother, "Let me go to Pandharpur." The soldiers of Bedar came to Shama and told that the king had invited them both. "You will become the queen of Bedar" said Shama joyously to Kanoo, and she patted and caressed her beautiful girl in great ecstacy.

"I will not go to Bedar, unless you take me to Pandharpur first" said Kanoo with a great resolve. "I want to see

Vithoba, my king."

"What a foolish girl!" said Shama laughing "Alright, alright! If you so desire badly, I will show you Vithoba—your king of stone! Look Soldiers! My silly girl wants to see a god of stone first at Pandharpur. But when she will see the real king she will never ask for that god of stone."

"Your king of Bedar is a stone" said Kanoo with great anger. "My Vithoba is the real king—king of the world and the

king of my life."

So Kanoopatra, Shama and the party went first to Pandharpur. Kanoo began to dance, when she first touched the holy waters of Chandrabhaga. She first had a darshan of Pundalik, the great devotee of Vithoba and then she went to the temple of Vithoba in a great ecstasy.

The soldiers remained outside! Shama lingered behind, thinking of the king of Bedar! And it was Kanoo alone who entered!

tered the holy place of Vithoba!! So It was evening, serene and calm! became Kanoo's heart serene and calm!

mother and from that evil life CC-O. Jangamwadi Matin Collection, Varanasi.Digitized By Siddhanta eGangotri Gyaan Kosha. (Continued on page 26)

## अमृत सदेश:

# THE IMMORTAL MESSAGE

### BEZWADA

An Anglo-Sanskrit Magazine of Indian Topics and Culture
Published on behalf of

Sree Tirumala Sreenivasa Trilinga Mahavidya Peetham

Adhipati: Vaidyaraj Dr. D. S. AVADHANY Editor & Publisher: C. V. REDDI, B. A.

Honry. Associate Editor: D. SREENIVASA SARMA, B. A., B. L.,

Vol. II begins with December 1939
Annual Subscription Rs. 4 only

### Aims and objects of the Journal:

Sri Amritanandanadha Swami, the founder of the Tirumala Sreenivasa Trilinga Mahavidya Peetham in his Immortal Message says:— "Count your men of culture. Count those that perpetuate the sacred scriptures, the Vedas and its branches, the Sastras."

"Count your artists, those that still practice the sixty four arts (64 Kalas.)"

"Select the best men of culture and craft and protect them to perpetuate the tradition of the land and maintain the sacred culture."

To realise the Master's message and to direct human life in such channels that shall infallibly lead man to the ultimate goal of everlasting bliss, is the work of the Immortal Message.

We expouse the cause of all those institutions and movements which cherish and nourish the Immortal culture of Aryavarta.

We deal with all topics of current interest, extend the hospitality of our columns to the latest views and theories in regard to all movements—literary, artistic, political, economic, scientific and metaphysical.

It shall however be our endeavour to point out as occasions arise, the true Aryan aspect regarding the various modern tendencies and movements.

We trust that our journal will be heartily welcomed by the enlightened public and that they will encourage the same by contributing not only to her coffers but to her columns as well.

All communications to be addressed to:

The Manager:

IMMORTAL MESSAGE,

BEZWADA (S. India,)

# A few opinions from the public

MOHANANANDA BRAMHACHARY

Ramnibas Asram, Kharshani Baugh,
DEOGHAR (Bihar)

ACHARYA SREERAMA GOSAVI
Principal, The Academy of Hindu Culture,
NASIK.

"Allow me to congratulate you upon the splendid work you are doing through your "Immortal Message".

Professor B. SESHAGIRI RAO, M. A, Ph. D., M. S. A.;

Dean, International faculty.

Baron W. De, Barkow Ph. D; L. L. D. F. S. D. Los Angeles (U.S.A.)

Vizianagaram.

"I have been studying its policy in relation to the modern world and modern movements in India".

As you keep it a free forum for expression of views of different schools of thought, reserving to yourself the right of editorial comment from the special point of view of the Peetham on behalf of which the journal is published, your Magazine gains in popularity".....

# The Late PRABHALA LAKSHMINARASIMHAM B. A., B. L. Advocate. VIZAGAPATAM.

Sree KUCHI NARASIMHAM Pantulu Garu. B. A. L. T. Retired Headmaster
PITHAPURAM.

"I have read your "Immortal Messago with Breathapleasure of Cover" to cover"

# The Festival of Lights

By: Krishna Murtu

Lights! Lights! Lights Lights everywhere.

The Karteeka month is a month when temples and houses are decorated with lights impressive in sight, inspiring in effect and ennobling in nature. These lights are but the outward signs of the inward Atma Jyoti that is to be lighted as a result of the penance of the month of Karteeka.

The month of Karteek is a month of religious duties as laid down in the Skanda Puranaone of the Astadasa Puranas. The Karteek Vrata is hailed as the best of all the Vratas (वतानामत्तमं वतम) in the same Purana, where the efficacy of the same is emphasized in the form of a story as told by the sage Suta to the sages assembled around him Suta begins the story by informing them that originally the story was told by lord Shiva to his better half, Parvati.

The Vrata consists of bathing in the early hours of every morning either in great rivers like Ganga, Yamuna, Krishna, Godavary etc. (in water. hip deep), or even in ponds, pools or tanks or even with water in a well. Having bathed one should bow to Brahmins, chant mantrams praising Hari; should Achamanam श्राचमनम् after which he should remove the wet clothes, wear a clean dry white cloth and apply all over his body sacred ashes (विभूति) and sandal paste (चन्द्नम्) chanting the special mantrams specified for the purpose. Then offer the usual daily prayers संध्यावन्दनम् after which epics read by Brahmins should be heard. Then go home and perform Vaisva Devam (वैश्वदेवम्); take meal and then again hear epics read by Brahmins. In the evening one must light lights of cotton pressed into wicks

Particular stress is given to Karteek
Somavar Vrata (rites to be ovserved on Mondays of the month) when one should fast the whole day and light lamps, go to the temple, offer religious prayers to the Allmighty God and having returned home should mess with Brahmins. This Vrata could be performed by all the members of the four castes-Brahma, Kshatriya Vysya, and Sudras-whether men or women.

Efficacy of Deepa dana (Offering of lights) Vastra danaco-offeringmondi olethe due Phalavdanasi. Digitized By Siddhanta eGangotri Gyaan Kosha

(offering of fruits), is emphasied and highly spoken of. When Deepadana is made to a worthy Brahmin, the offerer should utter to himself "I am offering the light that gives knowledge, wealth and prosperity; may peace be with me ! " (सर्वज्ञान प्रदम् दीपम्, सर्व संप त्सुखावहम्, दीपदानम् प्रदास्यामि शंतिरस्तु सदा मम)

Among the various items in the rites mentioned to be performed in the month of Karteek, picnic parties in the gardens under the shady trees are also specified as one of the most important ones. This is of utmost social importance and has a good recreative value.

Thus the whole month is to be observed by which it is said that one is washed of all his

Our Hindu religious practices are full of hygienic principles which are of utmost importance for every man or woman who seeks after health. Health and Achara are intertwined in our relegious rites ascribed to Grihastha. (गहस्थ)

Daily bath in the early hours of every morning of Karteek when bitting cold prevails is of utmost importance from the health point of view. Ozone which abounds in the early morning breeze is vitalising and life giving. Hence the practice of early rising and early morning bath invigourates the human system and keeps one fit to face the oddities of life.

Again fasting in this season is of high It gives "vacation" to value to the system. the system as Bendict Lust of America would have it put. The human system requires some rest for some days in the year to ensure a better working of the same. At this part of the year in Kartik when the weather is dull and insipid, the human system works better, and works efficiently if lesser amount of stuff is forced on it to be digested. Hence the propriety of the advice of fasting in these days.

Thus the month of Kartik is a month of fastings and social functions when people meet at temples and gardens, pray and part and prepare themselves with renewed vigour and vitality enhanced by observation of hygienic principles of early morning river baths, fastings, prayers, recreations and social functions etc.,

# श्री भास्यायनमः OURSELVES

Our infant journal "Amrita Sandesh" (Immortal Message) has just completed the first year of its career. As we announced at the outset we stand for that transcendent culture of Bharatavarsha which has regulated all human activity in the light of the ultimate goal and in a manner which is highly congenial to its attainment. Their knowledge of things and of the underlying Reality is so very perfect that the ancient Rishis have set up such ideals and have developed such institutions that when properly understood and adhered to would afford a solution to the most complicated social and economic problems that are baffling the best thinkers of the western world to-day. But unfortunately our anglicised youngmen have no love or respect for our ancient culture and institutions and such of them as are not openly hostile are supremely indifferent. Our main aim therefore is to inculcate a real love and respect for the eternal wisdom, of this holy land.

For one can only fight for what one loves, love only what one respects, and respects only what one knows about.

Our long political bondage and the system of education that it has inflicted upon us have undermined our innate and inherited instincts and made us strangers to ourselves. We are amazed at the scientific development of the western countries and turn towards them with an admiring gaze. As admiration leads to imitation our countrymen are anxious to copy not only the scientific inventions and accomplishments of the atwest tout at a scientific inventions.

its amoral and immoral institutions and its Godless heresies. The average English-educated youth is of opinion that the philosophy of the Upanishads has for ages prevented the people of India from facing the realities of life with the courage to change them. He envies the apparent prosperity of the western nations and yearns to achieve the same for himself. To qualify himself for the wealth of the west, he defies his Gods, scorns his ancestors, condemns his sastras, ridicules his ideals and breaks his institutions.

He does not realise that the western nations are themselves dissatisfied They are with their achievements. making various experiments and are discovering to their dismay that the result achieved is quite the contrary to what they expected. As the gravity of economic and political problems is ever on the increase western nations seek refuge from the mental strain demanded by the struggle, in sexual preoccupations. Sterile "free love" is openly preached and generally practised. "Sex even without children and without marriage has in the west be come a thing of dignity, beauty, and relations delight". Extra-marital advocated for either sex and great leaders of thought broad-cast the sage advice 'that it is better to control' restrictive and hostile emotion such as jealousy, rather than a generous and such expansive emotion Pornography is the only kind of literature that authors yearn to produce and the elite of the public love to read. Literature is "standing on its head displaying its egangori Gyann Kosha zer By Siddhanta eGangom Gyaar Koshad producing playing its private parts, and producing

sadistic incitement. It is nothing but verbal gibbering in which the rich effectiveness of obscene words is abundantly exploited. The result is that in the civilised west to-day "the sterile film-star is the ideal of womanhood, lipstick and rouge, the fairest of female adornments, and a first class occlusive pessary a girl's most cherished crift."

In the words of Spengler the French Revolution was the greatest misfortune for the West and the doctrines of liberty, equality and fraternity the basic principles of modern democracy have shaken the foundations of the state and society. The peasant claims equality with the prince, woman with man and the child with the adult. Universal adult franchise is the logical consequence of the doctrines of liberty and equality. A strict insistence on equality reduces quality and parliaments charged with the onerous and highly intellectual task of legislation and determining the destinies of nations are filled with half literates and illiterates. The vote of the majority becomes the deciding factor in all matters spiritual and temporal and society is rapidly levelled down instead of being levelled up. So far as and economic control and management are concerned however in actual practice it is Plutocracy in the garb of Democracy and not government of the people, by the people and for the people as conceived in ideal. But matters that from the worldly point of view do not really matter are left to the whim of the half-baked demagogue. But as a hundred fools do not make one wise man, while the capitalist thrives at the expense of the worker in the so-called democratic countries, the intellectualist is crushed under the overwhelming strength of the plebian vote.

few care to carry it'. In a state therefore governed by the many, truth goes down into oblivion.

It would appear as if in actual practice democracy has always been a highly unsatisfactory form of government "when I considered all this" says Plato, "the type of men who were administering affairs and the condition of law and public morality-the more I considered it and the older I grew, the more difficult appears to me the task of decent government. It was impossible to take action without friends or political associates, and these it was not easy to find among the politicians since their methods of government were false to the true principles and traditional institutions..... Statutes and usage alike were degenerating...... Mankind will find no cessation from evil until either real philosophers gain political control or else the politicians become by some miracle real philosophers."

These words of Plato are as true today all over the world as when they were uttered. With all its defects Capitalism has at least one virtue. It does not openly defy God. It does not vio-lently trample upon ancient custom and usage. But the evils inherent in the system become so very intolerable that the proletariat naturally revolts against it. A new philosophy of life was invented to justify the revolution and the ruthless destruction of all the existing institutions. Karl Marx the prophet of Dialectical Materialism was an uncompromising atheist. He postulated that the world is planless and irrational. He asserted that the Universe was in process of change—not apparent change but real change. The change however is from confusion to order, from irrationality to rationality. But As the Talmud says 'truth is heavy and this change says Marx, does not happen CC-O. Jangamwadi Math Collection, Varanasi Digitized By Siddhanta eGangotri Gyaan Kosha automatically but is devised and willed at the present stage of evolution, by man himself. "The philosophers have only interpreted the world: our business is to change it" declared Marx. And the change that he advocates is from a society of individual classes struggling with each other towards a collectivistic classless society.

What Marx preached Lenin put into practice, and made the first experiment in the formation of a classless society. He proclaimed that there was nowhere any immortality, no soul other than the temporary mind of man —and no survival of personality after death. According to the doctrine of Dialectical Materialism there is in the world only one Reality-Matter-the blind forces of which evolve into plant, animal and man. Even human society is nothing but a phenomenon and form of matter evolving in the same way. By a law of inexorable necessity and through a perpetual conflict of forces matter moves towards the final synthesis of a classless society. But as observed above this final synthesis must be accelerated by man. It does not happen automaitcally. Hence the prophets of dialectical materialism incessantly endeavour to sharpen the antagonisms which arise between the various classes of society. Thus the class-struggle with its consequent violent hate and destruction takes on the aspect of a crusade for the progress of humanity, and all other forces as long as they resist such systematic violence must be annihilated as hostile to the human race.

This is the philosophy of communism. In actual practice it strips man of his liberty, robs human personality of all its dignity and removes all the moral restraints that check the eruptions of blind impulse. There is no recog-

collectivity. relations to the his The individual is not granted any pro perty rights over material goods or the means of production for in as much as these are the source of further wealth their possession would give one man power over another. The mission of the communistic society is to produce material things by means of collective labour so that the goods of this world might be enjoyed in a paradise' where each would give according to his powers and would receive according to his need'. Communism recognises in the collectivity, the right or rather the unlimited discretion to draft individuals for the labour of the collectivity with no regard for their personal welfare; so that even violence could be legitimately exercised to dragoon the recalcitrant against their

Communism is particularly characterised by the rejection of any link that binds the woman to the family and the home and her emancipation is proclaimed as a basic principle. is withdrawn from the family and the care of her children, to be thrust instead into public life and collective production under the same conditions as man. The care of the home and children devolves upon the collectivity for there exists no matrimonial bond of a Juridico-moral nature that is not subject to the whim of the individual of of the collectivity.

While Marxism rejects the aristo cratic principle in nature, sets up the mass and dead weight of numbers and denies the value of the individual among men, Fascism is characterised by the cult of the superman. Communism and Fascism alike sacrifice the individual, the former to collectivity and the latter to the totalitarian state. nition of any right of the aindividual in asi. Digitated by Siddhana eGangoti Gyaan Kasha superman in a Fascist State represents the spiritual will and in worldly matters is not bound by the human concepts of freedom, right, justice, and morality. For the individual citizen freedom is not a necessary element of citizenship. He enjoys real freedom in the absolute power i. e. in arbitrariness of the state. The state is everything and the individual citizen has no right to exist except as a pawn of the absolute power which may gamble away his life whenever it pleases.

Fascism is opposed both to communism and democracy. In his Mein Kamph Hitler thus justifies the cult of the superman: "Parliament decides upon something, be the consequence ever so devastating; no single man is responsible, no one can be called to account for it. For can it be called taking responsibility for a government which has done all the harm, merely to retire from office? Or for the coalition to be changed or even for Parliament to dissolve? For how can a varying majority of men ever be held responsible at all? Is not every conception of responsibility closely connected with personality? But can one in practice indict the leading personage in a government for dealings, the existance and carrying out of which is to be set down solely to the account of the will and pleasure of a large assemblage of men?.....Do we believe that progress comes in this world from the combined intelligence of the majority and not from the brain of an individual? ..... One thing we must and may never forget; a majority can never be a substitute for the Man. It is always the advocate not only of stupidity, but also of cowardly policies."

So far as his criticism of Democracy is concerned Hitler is alright. But how can the nation repose implicit tion of birth control, its diffaith in One Man though he might call cc-0. Jangamwadi Math Collection, Varanasi. Digitized By Siddhanta eGangotri Gyaan Kosha

himself a 'Super Man'. We have seen how with his pride of race and Kultur and his insatiable greed for leben sraum Hitler has plunged almost the entire world into a bloody war and has subjected his own country and those of his enemies to untold misery.

Fascism is opposed to Communism (the recent alliance between Germany and Russia notwithstanding) as well as to Democracy. Democracy in its turn is at war with Fascism and Communism. Apart from the horrors of the present war, for which the Nazis have to account, these three systems considered purely from an ideological point of view are not only defective but positively dangerous. All great thinkers of the west admit it. Even Communism as obtains today in Bolshevic Russia, for which the youth of our country have great attraction, is admitted to be a failure. "The Communist movement which had been able by a conspiracy of accidents to seize upon Russia and demonstrate the value of its theories there, lapsed from, rather than advanced towards cosmopolitan Socialism. Its theories were hopelessly inadequate for its practical needs. The development of its ideology was greatly hampered by the conservative dogmatism imposed upon it by the incurable egotism of Marx, says Mr. H. G. Wells. Thoroughly dissatisfied with everything that obtains now in the western world Mr. Wells produces another Utopia in his "Shape Of The Things To Come". He hopes for a World Pax, a cosmopolitan Socialism in which disappear "the last shadows of dislike and distrust between varied cults, races, and language groups". What is the state of society in Cosmopolitan Socialism that Mr. We shall quote his Wells predicts. very words. "The new sexual puritanism differed from the old in its toleration of birth control, its disregard of formal marriage and a certain charity

towards the first excesses of youth..... we may now go naked, love as we like, eat, drink and amuse ourselves with our work or as we will......Instead of living in great complete houses and dining at home, people lived in smaller houses or flats and dined in collective dining rooms or restaurants......The Modern State by ensuring plenty and controlling the increase of population has taken all the interests of food-hunt and the food-scramble and all the interests of the struggle to down-andout our human competitors, away from the activities of the individual brain. A relatively small number of specialised workers keep the necessary controls of these primary pre-occupations going." .

This is a picture of the actual conditions that exist at the present moment in the so-called civilised west and of the dreams for the future of its best thinkers. Which aspect of the Western Civilisation is it that our anglicised youth is enamoured of. Is it its murderous scientific inventions, its bloody class strife, its devastating wars, its sterile free love, or its nude cult? Which is it that is worthy of our respect, admiration and imitation? The best men of the West look to the East for light: but our best men the selfappointed architects of future India love to grope in the twilight of the West. 'The highest of our metaphysical thought' says Paul Ernst "we owe to men who live naked in the forests of India and nourished themselves on rice begged by their disciples."

From very ancient times India commanded the esteem of the rest of the world. Even to-day the greatest western thinkers look towards India for enlightenment. It is only our anglicised leaders and their followers that ridicule Hindu ideals and institutions and condemn our philosophy as Fata-

nor impracticable idealists as modernists suppose. They possessed an unerring knowledge of the inter-relation between the world (Jagat) the individual (Jiva) and God (Iswara) and the ultimate destination of the Jiva, and regulated all human activity, individual as well as social, so as to secure the greatest amount of harmony and happiness in this world. They however did not convene any constituent assemblies or canvas for votes before they framed their laws. "It is no good asking people what they want" wrote Dewindt. "That is the error of Democracy. You have first to think out what they ought to want if society is to be served. Then you have to tell them what they want and see that they get it." (H. G. Wells .-The Shape Of Things To Come.) This was exactly what the Indian sages did. They had no prejudices. They did not exalt one community at the expense of another. They had the well being of one and all in view.

### चत्रसागर पर्यंतं गोब्राह्मग्रोभ्यः शुभं भवतु

Upto the confines of the four oceans, let there be prosperity for the cow and the Brah min. The cow represents not only the entire animal world but also agriculture - nay-all material prosperity and the Brahmin stands for intellectual and spiritual eminence.

As Max Muller says "Hindu philosophers never equivocate or try to hide their opinions where they are likely to be unpopular. They never deceive us as to their principles and the consequence of their theories ..... Their reverence for truth is stronger than their reverence for everything else". Owing to the impact of western civilisation not only the wisdom but even the bonafides of the Smritikartas and Philosophers is being questioned now-a-days. It is therefore the duty of all patriots to understand and propagate gate the true point of view in all lism. Our Rishis were neither fatalists as i.DigRishis. SigNota on the ancient public CC-O. Jangamwadi Main Cone chi alists asi.DigRishis. SigNota on typotine and public public control of the ancient public control o but public men of note must be enlightened as regards the Hindu view of life - social, economic and political. The leaders must be lead into the

right path.

We are fully alive to the fact that this is a Herculean task. But we have undertaken it. It requires no heroism to drift with the current. Dead carcasses float down the current but men with life and courage battle with it. If such bold men be a handful they may save at least themselves. are able to persuade some others also they will be able to stem the tide successfully and save all-even those who refused to aid them.

It is with this ambition that we have started this journal. gratified to note that our humble efforts received due appreciation from all the truly enlightened gentlemen of our country. Brahmasri Gurubhakta Sikhami T. K. Bala Subrahmanyaiyer Avgl became so very enthusiastic that in a letter to our Adhipati he even suggested the idea of starting a daily paper in English. The late lamented Brahmasri Prabhala Lakshminarasimham Garu wrote to our editor as follows, "I heartily congratulate Dr. D. S. Avadhany and yourself on having introduced this highclass journal to the public. It glows with the spirit of our ancient Dharma from cover to cover......The dissemination of the 'Immortal Message' in this sceptic age is no ordinary task and it demands of its votaries, courage, tact and ambition of a very high order all of which I am glad to see are happily blended in you as the editor..... I have known Dr. Avadhany for a good many years as an idealist endowed with great vision coupled with organising power etc."

His Holiness Sree Jagatguru Sankaracharya Swamy of Kanchi Kamakoti Peetha has blessed our enterprise and regeneration of briardia value CC-O. Jangamwadi Math Collection, Varanasi Digitized By Siddhanta eGangotri Gyaan Kosha

has himself contributed several articles to our journal. He also recommended our journal to various disciples of his. We offer him our respectful salutations. We are also under a deep debt of gratitude to the various enlightened gentlemen who have kindly contributed to our journal. We particularly thank some of our regular contributors like Dewan Bahadur. K. S. Ramaswamy Sastrigal, Dr.P. Srinivasa Chary, Messrs. S. Kambhotlu, D. T. Row, B. V. Narayanaswamy Naidu. G. Krishnamurty, Dewan Bahadur, Govinda Doss. Chaturbhuja Doss, P. P. Sarathy and others. Though we are pledged to the policy of elucidating and inculcating the true Hindu point of view we have kept our columns open to all shades of opinion and tried to make our journal as popular as it can be made consistent with our creed. We are however aware that our journal requires improvement in various directions. printing and get up have not been as good as they might have been and we are trying to improve the same. We are also attempting to attract a larger number and variety of contributors, and contributions.

In the first issue of our 'Immortal Message' we appealed to the enlightened public to encourage us by contributing not only to our coffers but to our columns as well. while contributions to our columns are pretty satisfactory the response to our appeal to fill our coffers is very poor. It is needless to say that we are running the journal at a loss. annual subscription is only four rupees and we are issuing one thousand copies per month. Even if all the subscriptions were regularly paid we will just be able to meet our expenses. We therefore appeal to the public once again to co-operate with us in making this journal self-supporting and of real service as a medium for the cultural regeneration of Bharata Varsha.

# Sayings of Amritanandanatha Swamy.

Be true to the Lord (Guru). 1.

Follow religious leaders (व्यासाद्यः) and observe religious principles to 2. the best of your abilities.)

Work hard and satisfy yourself (Never care for others and try to 3.

please them)

Preserve Health (Don't lack in bodily necessities. Eat well, etc.,) 4.

5. Discharge your duties with great devotion and earnestness. what you don't quite feel. No imposition but good disposition).

Observe economy. Never spend a single pie before you settle that it 6.

can't be helped at all.

There is no friend at all in the world. 7.

Don't open your heart to anybody not only in important affairs but also in unimportant ones.

9. Trust none but help all without prejudice to your interest (Divine help)

10. Expect nothing from others.

Do not grow nervous at other's behaviour towards you. 11.

Consider well before you talk or do anything. 12.

- 13. Observe policy with others corresponding to their relations with you (दाक्षिण्यं खनने दया परिनने ) etc. of Bhartruhari.
- Keep your body and dress clean and neat and tidy (Never be ugly) 14.

Be systematic in your habits. 15.

16. Be clear and distinct in your expression and legible in writing (Never be ambiguous in your behaviour in any way, word, deed and thought or writing,

17. Let nothing else attract your attention. Policy is not allowing others to know the inner man,

18. Nearness is clearness.

19 Provision and not property is the principle of Indian Philosophers. 20.

An aimless man has endless ambition 21.

Be true and know truth for you cannot know what you are not. 22.

Genuineness can never be bought. 23.

Causeless love is ceaseless. A is not true to B or B to C but all are true to the Lord that made 24.

It speaks and I am the first audience. 25.

Math Collection, Varanasi.Digitized By Siddhanta eGangotri Gyaan Kosha

श्रीगुरुचरणारविन्दाभ्यां नमः गुरुर्बक्षा गुरुर्विष्णुः गुरुर्देवो महेश्वरः। गुरुः साक्षात्परं बह्म तस्मै श्रीगुरवे नमः।।

# Sree Tirumla Sreenivasa Trilinga Mahavidya Peetham, Bezwada Sree Amritanandanatha Jayanti

### PRESIDENTIAL ADDRESS

Gurubhakta Sikhamani T. K. Bala Subrahmanya Iyer Avgl., B. A.

FRIENDS AND FELLOW-WORKERS IN THL FIELD OF SANATANA DHARMA!

Allow me at the very outset to thank you most heartily for your kindness in inviting me to preside over this Jayanti Celebration. I am conscious I am not competent to occupy this honoured post when there are assembled here among you eminent men who are well known for their learning and wisdom and who are well-versed in worldly knowledge and experience. Usually Presidents are chosen from among those who possess worldly wealth, high position in life, wide influence, deep learning, exemplary conduct and the like. I am sure I do not possess any of these. The only qualification I may lay claim to is my deep and abiding inherent respect for our Sastras and the Sanatana Dharma which I have inherited from my parents and my intense Bhakti to my Guru Maharaj whom I consider as God incarnate on earth. When the invitation came to me from your esteemed Adhipati pressing me to accept the President's place, I hesitated a great deal but succumbed in the end, because, born in a religion which declares that even an old inert stone can be infused with spirit of Godhead by appropriate mantras repeated by qualified adhikaris, making it possible for that stone to bestow even Kaivalyapadavi (final beatitude) पुराणोऽपिस्थागुः फलतिकिल कैवल्य-पद्वीम् and bred up by a mother whose chief injunction to me was to serve always

in all possible manner my Guru, the Sanatana Dharma and my God, and blessed by a Guru whose very Padukas have the power to make even the dumb orate and the lame to walk up a hill मूक करोति वाचालं पङ्गु लंघयते गिरिम्, I thought that with the strength imparted to me by the good wishes of you all and the blessings of Lord Sankara and my Guru Maharaj, I shall be enabled to conduct myself in this Presidential Chair, of course with your hearty co-operation, in such a way as may be acceptable to you.

The occasion that has brought us all here is, as is well known to you, the celebration of the jayanti of that great person. age, the founder of this Peetha, Sri Amritanandanatha Swamiji. Though I had not the privilege of knowing him personally, still, from the very fact of his having founded this Peetham which has for its object the spread of Sanatana Dharma and Aryan culture, I could easily visualise the great soul that yearned for the liberation of our scriptures and dharmas from the twistings and tortures of the modern English-educated snobs and iconoclasts, and has founded this Peetha for the propagation of our precious heritage-the Aryan culture and the eternal Dharma. His greatness is further revealed by his having selected Dr. D. S. Avadhani as the Adhipati of this Peetham. Though my acquaintance with the Doctor is very short, I have heard much of him as one possessing a healing touch—Amritahasta—as a practising Doctor, of his retirement from the work-a-day world to imbibe the teachings of his Guru and to serve him with exemplary devotion, of his scholarship and spiritual attainments, and of his most powerful and persuasive eloquence. Further the very name of the Founder, Sri Amritanandanatha denotes that he is the lord of undying bliss. It is the Jayanti of such a great soul that we are assembled here to celebrate.

Guru Bhakti is the most important thing to be cultivated by an ardent seeker after Truth. There is nothing impossible of achievement by Guru Bhakti: The Guru is none else but Lord Sankara in human garb. It is stated:—

जन्मानेकरातैः सदादरयुजा मक्तया समाराधितो मक्तै वैदिकलक्षणेन विधिना संतुष्ट ईशः स्वयम् । साक्षाच्छ्रीगुरुरूपमेत्य कृपया दृग्गोचरः सन् प्रमुः तत्त्वं साधु विबोध्य तारयति तान् संसारदुः खाण्वात् ॥

If in the course of hundreds of births the Bhaktas worship the Lord with devotion and faith in accordance with the rules of the Vedas, then Lord Siva gets pleased, himself takes the form of the Guru, becomes visible to us by His own grace, teaches us well the truth and enables us to cross the ocean of Samsara which is full of misery.

शिवएव गुरुः साक्षाद्भुरुरेव शिवः स्वयम् । उभयोरन्तरं किंचिन्न द्रष्टव्यं मुमुच्चुभिः॥

Lord Siva himself is Guru personified and Guru himself is Lord Siva. Those who desire liberation (moksha) will not see any difference between them.

Further the very name Guru means the dispeller of the darkness thofollegio rances Dig

### गुशब्दस्त्वन्धकारः स्यात् रुकारस्तिन्नरोधकः। श्रन्थकारनिरोधित्वाद्गरुरित्यमिधीयते ॥

It is only due to ignorance (अज्ञान) that we all wallow in this mire of samsara (worldly existence). If this ignorance is removed and our minds are made to realise clearly the illusory nature of these worlds and become one with the Supreme (सचिदानन्द) the one Reality without a second, and if this wonderful feat is accomplished by the Guru, how great should be our indebtedness to him, how implicit our obedience to his commands, how deep our gratitude, how immense our veneration and how unbounded our admiration and devotion.

Lord Sankara himself says of the Gura in one place.

दृष्टान्तो नैव दृष्टिस्त्रभुवनजठरे सद्गरोर्ज्ञानदातुः
स्पर्शश्चतत्र कल्प्यः सनयति यदहो स्वर्णतामश्मसास्
न स्पर्शत्वं तथापि श्चितचरण्युगे सद्गरः स्वीयशिष्ये
स्वीयं साम्यं विधत्ते भवति निरुपमस्तन वालौकिकोऽि

There is no illustration (द्यान्त) to be found in all the three worlds for the Sadguru who bestows on us the True Knowledge. Though Sparsa is mentioned as an example because it converts iron into gold by its mere touch, it cannot be equal to a Guru. The Sadguru makes his disciple equal to himself in every respect whereas the sparsa though it converts iron into gold does not make it sparsa. Hence the Guru is unequalled.

Thus it is quite in the fitness of things that you as true and devoted disciples should celebrate the Jayanti of your Maharaj in a style befitting the occasion. This will surely conduce to the welfare all of us both here and hereafter. I once again thank you for having given me the opportunity to participate in this function. The take it as the grace of this Guru,

On this unique occasion it is but proper that we should take stock of our present position. The very foundations of the great and hoary institutions which have been reared up from time immemorial by our ancient divine seers and sages for the realisation of our religious ideals and aspirations and which are dearer to us than life itself are sought to be persistently and cruelly battered all round by powerful antagonists both outside and within our social orders and our God-given and dearly cherished Varnasrama Dharma system itself is attempted by fair means and foul to be swept out of existence. Of late, obsessed with the fundamentally erroneous idea that the system is a hindrance to India's national and political progress as conceived by them, some of our own Hindu brethren have ranged themselves amongst its opponents in varying degrees and by using all the power and influence of the positions they chance to hold in official or public life are seeking to impose on us their own views and compel us to submission by what is practically brute force. In the face of this great peril does it not behove every believer in Sanatana Dharma to enter his strong and emphatic protest against and resist with all his might, the high-handed and unwarranted invasion of his God-given right to follow his own religion and to do everything in his power to avert the calamity that threatens its existence?

Our ancient and hoary religion existing from beyond man's memory has its root and authority in God's own direct revelation which constitutes the sacred Vedas, whose truths and teachings have been repeatedly confirmed and reiterated by God Himself in His various incarnations in this hoary Punyabhumi of ours and have further been elaborated and explained by inspired seers who had attained the highest spiritual realisations. The vedas as revealed by God have come down to us through thousands upon thousands of years transmitted from generation to generation with a unique and unparallelled care and devotion, themselves indicative of the infinite value set upon them by their followers and custodians. It appears to me that the Brahmanaceonamical to the the Brahmanaceonamical to the thick sacred igitized to the custodians of the four Asramas also Brahmanaceonamical to the thick sacred igitized to the custodians of the four Asramas also be a secretary to the custodians of the custod

duty was entrusted of learning the Vedas and transmitting them to posterity and which it has so far satisfactorily discharged through varying periods of peace and turmoil, of settled government and anarchy, of contentment and unrest, of patronage and encouragement and of neglect and disregard and has also preserved to this day this great treasure of Divine Revelation embodying the highest philosophical and spiritual truths and ideals which have extorted the admiration of even foreign and adverse critics, that this Brahmin community which has now-a-days become the fashion with many of our countrymen to despise and malign, deserves some consideration at least at their hands for this unique service it has done to our society and mankind

One of the fundamental doctrines of our Vedic faith is, as all of you are aware, the doctrine of Karma and Reincarnation. Until the soul attains perfection and is immersed in eternal Bliss and peace, it remains entangled in samsara going round and round the great revolving wheel of births and deaths, passing through countless lives in countless bodies and enjoying the pains and pleasures of its store of good and bad actions of previous lives. It is the infinite diversities of Karma that fructify in the infinite diversities of created Beings and in the infinite differences in their lot and fortune. All men do belong to the same species but yet we find them differing so much in their physical, mental, moral and spiritual endowments and equipments and in their inborn qualities, tastes and tendencies. It should be obvious that different religious disciplines are necessary for differently constituted groups to lead them along the line of ordered spiritual development and God in his infinite mercy and wisdom created, as our scriptures affirm, the four castes or varnas with their respective duties conducive to the spiritual progress of those who, by reason of the varying degrees of development in accordance with their previous karma and spiritual culture, happen to take their birth in चात्रवंण्येम् मया one or other of these castes,

are ordained in the Vedas with their appropriate duties and the divinely inspired Rishis have in their smritis elaborated them in detail. It is these duties of Varna and Asrama that constitute and are described as Varnasrama Dharma. The noteworthy features about them are firstly that they form a code of Dharmas or duties and not a charter of rights and privileges as some are disposed to assume, duties which have faithfully to be discharged in the interests of not only individual but also of social well-being and secondly that their ultimate aim and object is gradually to wean away the man from his blind attachment to the material pleasures of the senses, seemingly sweet and attractive at first but full of bitterness and woe in the end : and to train him by degrees in methods of selfcontrol, detachment and renunciation and to infuse into him a never-ceasing burning devotion to the supreme Iswara which would enable him finally to attain that blissful peace that passeth the understanding. Unlike in the West, Religion with us is interwoven with every act in life, as indeed it should be, if we are to utilise our lives for the realisation of the goal set before us. The west has two lives, material and spiritual kept apart. India has only one and that spiritual.

Such a beautiful and well-ordered religious life of ours both inside and outside our homes is now seriously attacked. The religious life at home depends entirely on the sanctity of the home which in its turn depends solely on the purity of marriage. Marriage among us is a most important religious sacrament, a samskara, and not a mere civil contract as it is among the Westerns. It is a life-long alliance between man and woman for the sole purpose of the proper maintenance of our Dharma and not for mere sensual pleasures. It is God-made with Agni as witness and no human power, however high it may be, can tear asunder this divine alliance. It is a grievous mistake to suppose that marriage is only a secular affair which can be regulated or interfered with by any secular power. The first inroad on the sanctity of marriage was made as early as 1856 by the passing of the Hindu widows' re- that obnoxious Act which CC-O. Jangamwadi Math Collection, Varanasi. Digitized By Siddhanta eGangotri Gyaan Kosha

marriage Act which sanctioned and lega. lised what was patent adultery under the Hindu Sastras. Our Sastras say सकत्प्रदीयते कन्याः the girl is given away only once. She becomes one of the gotra of her husband. If by the operation of the laws of Karma she unfortunately becomes a widow, who has then the right to give her away again in marriage and what authority is there for her change of gotra again? What becomes of the Sraddhas to her first husband if she happens to be the sole These and other similar questions have simply to be mentioned to show the absurdity of the position according to our sastras. Next to the Widow Remarriage Act came the several legislations proposed or carried out with the purpose of legalising all kinds of marriages, the only limitation being that one of the contracting parties should be a male and the other a female. The Special Marriage Act encouraged persons to forswear the religion in which they were born to enable them to marry anybody they liked. The Inter-caste marriage legislation was designed to create chaos in our society well organised and regulated by the system of caste. All their legislations were the outcome of the gross misconception of our system of marriage as one intended solely for the sensual enjoyment and the production of children The Sastraic idea of the observance of Dharma and of a future life never entered the brains of these denationalised Hindus All these legislations were in a way for borne by us since they did not compel us to perform an unsastraic act on pain of punishment. If a widow preferred to remarry, her remarriage was simply legalised. The act did not compel every widow to remarry on pain of punish ment. It was however left to the Select Committee on the Bill of Market Select Committee Co mittee on the Bill of Mr. Harbilas Sarada to conceive the most unjust idea of penalising those who had the temerity to own alleging ance to the Sastras even in this adharmic Kali age. Due to the Government's flagrant violation of their oft-repeated pledge of religious neutrality and the perverted reforming zeal of the Congress minded Legislature deliberately members of the Central

ignored the sanctity of marriage and penalised the Hindus from obeying the dictates of their ancient Sastras found its way into the Statute Book in spite of the vehement opposition of the large majority of Hindus who still preferred to look up to their hoary Sages and Seers for guidance in religion. We read in the Ramayana that Lord Sri Rama was barely thirteen and Sri Sita was in her seventh year when they were married. If only that marriage had been solemnised after the passing of this Act, the sages Vasishtha, Visvamitra and Shatananda and the Kings Dasaratha and Janaka would have been hauled up and convicted of this new offence of "child marriage." Not satisfied with this, provision is now made authorising a policeman to raid the marriage pandal and prevent the marriage taking place at all. We do not know what more troubles are yet hatching in the idle and mischievous brains of the socalled denationalised Congress leaders of modern India. This Act is specially hard on the Brahmanas and other communities who are definitely enjoined by the Sastras to have their girls married early and in any case before puberty. A further confusion is sought to be introduced by the legislation of divorce which is quite opposed to the very fundamentals of the system of marriage as propounded by our Sastras. These irreligious legislations have wrought immense havoc in Hindu Society causing utter chaos both here and hereafter. They have produced varnasankara. The terrible consequences of Varnasankara are very well depicted by that prototype of man viz., Arjuna in the immortal celestial song-The Bhagavad Gita,

धर्मे नष्टे कुलं कृत्स्न मधर्मोऽभिभवत्युत । अधर्माभिमवात्कृष्ण प्रदुष्यन्ति कुलस्रियः

स्तीषु दुष्टासु वाष्णीय जायते वर्णसंकरः। संकरो नरकायैव कुलघ्नानां कुलस्य च॥

पतन्ति पितरो ह्येषां लुप्तपिगडोदकिकयाः।

उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः। उत्सन्नकुलधर्माणां मनुष्याणां जनादेन ॥

नरके नियतं वासो भवतीत्यनुशुश्रम ॥

Having thus defiled our home-life and thereby wrought immense mischief, these Vandals have now turned their attention to our religious life outside our homes.

The Indian National Congress was a laudable organisation founded by a band of esteemed patriots at Bombay in the year 1885 with the sole object of securing the political advancement of our Motherland. The founders were great and true statesmen, They realised from the very start that social reform had nothing to do with political advancement. So they left Social Reform severely alone and confined themselves solely to politics. So long as this state of affairs continued the Congress began to grow and grow till it became the acknowledged mouthpiece of the best intelligentia of the country. This was too good to last long. One after another those giant leaders passed away and after one full generation the leadership fell into the hands of that vainglorious individual whose "inner voice" led him into serious blunders and whose sole aim seems to be to act as the chief agent of Kali - Purusha in destroying our Dharma. He secured a number of Satellites around him and all their joint efforts to secure independence, Swaraj or Dominion status or at least the substance of it having proved futile on account of the reservations, guarantees and safeguards retained in their hands by the alien rulers, their mischievous energies had to be turned to other fields, There is a saying in Tamil மனக்கட்ட அமட்டன் பூணே தலே சனத்தானும் An idle barber will begin to shave a cat. True to it these pecksniffian politicians have now turned their attention and energy to the defiling of our religion outside our homes. The "Saintly Sinner" as John Gunther styles him, of whom your esteemed adhipati has given a true and glowing description in his गान्धिगन्धगनाङ्कुश and whose unsteady inner voice is his sole cc-O. Jangamwad Math Collection, Varanasi Digitize स्थाने वर्ग ने कार्य कार् all the evil in India was due solely to the existence of untouchability. He accordingly issued a mandate that untouchability should be removed at any cost and immediately his well-drilled satellites adopted the removal of untouchability as a fundamental creed of the Congress. The first act he did towards this removal was to dub the untouchables as "Harijanas". Untouchables continue to remain untouchables of Mr. Gandhi and his satel-These puffed up leaders never underlying the principles understood It is a state of impurity cog-ग्रास्प्रयत्वम्. nisable only by the dictates of our Sastras and its durability also can be determined only by the Sastras. It may last for a few minutes, a few days or for a whole lifetime. I need not dilate upon this topic to this learned audience well-versed in our Sastras. Finding that untouchability persisted in spite of their best efforts to remove it, these tin-gods of the Congress hit upon the most reprehensible plan of desecrating the sanctity of our temples by admitting these untouchables into them. Evidently they considered the Temples to be museums and repositories of artistic specimens of architecture and sculpture. These perpetrators of this horrid sacrilege had never visited any temples with any religious faith and zeal, and never understood the significance of temples and temple-worship. They thought of the temples as mere places of amusement and sight seeing. Mr. Gandhi himself had once said that these temples were Brothels' and such wiseacres now advocate "Harijan' Temple-entry" not with any idea of benefitting the Harijans in any way spiritually but solely with the idea of levelling down the Castes. Our temples as you all know. are built, consecrated and maintained in accordance with definite instructions, rules and injunctions laid down in our Vedas These temples have no and Agamas. religious significance at all if the injunctions of the Vedas and Agamas are ignored or violated. The least deviation from agamic injunctions results in the disappearance of the Sannidhyam immanent in the deity inside. No Maharaja or Mahatma

God should necessarily remain immanent in the Image therein. When once the Sannidhyam departs and the Image becomes mere stone, wood or clay, the Temple becomes merely a museum, a refuge for idlers and a school for scandal, It is mainly those that have no faith in the divine presence but only covet the magnificent halls that grace our temples and the wealth that has gone to enrich them that desire to convert these temples into museums and lecture-halls accessible to all and sundry. This mad craze for the wanton desecration of our Temples and home. steads was agressively rampant in our Presidency some months ago till God in his Divine wrath drove the denationalised Congress Ministries out of Office. God, we are now having a brief respite.

Our imperative duty now is to chalk out the future course of action. Our Religion is Truth and Truth is Eternal and cannot change with the times. That two and two make four is an eternal Truth admitting of no variation and it can never be made to become five to suit the times. Similarly our Religion also is eternal and it can never be changed on any account. If it is changed or modified it ceases to be eternal The terms 'eternal' and 'changeable' are mutually contradictory and an eternal religion can never be adapted to the "needs of changing society." It is therefore the bounden duty of all who believe in the eternal truth of our Religion to oppose by all the means available the various movements that are afoot to belittle the value of our religion or to interfere With the practices and customs based on that religion.

are built, consecrated and maintained in accordance with definite instructions, rules and injunctions laid down in our Vedas and Agamas. These temples have no religious significance at all if the injunctions of the Vedas and Agamas are ignored or violated. The least deviation from agamic injunctions results in the disappearance of the Sannidhyam immanent in the deity inside. No Maharaja or Mahatma can wilfully defy the vedic and agamic injunctions cby taking adther untouchablessi Digitiandy indiana or maippotent kand omnipresent inside the Temple and yet insist that the

injury that may be inflicted on the body or on the purse and save the soul from a more lasting injury hereafter. Hence it is imperatively incumbent on us not only to ward off the wanton and malicious attacks made on our religion but also to educate the public in the tenets and rationale of our Sanatana Dharma thereby gaining strength for ourselves by reclaiming the waverers and removing the misconceptions that obtain now in the minds of many as the result of persistent anti-religious propaganda.

In the glamour of the materialistic western civilisation we have lost sight of the spiritual glories of our own civilisation. Hence it is our sacred duty to impart to others our accurate knowledge of the essentials of our religious faith and practice, whereon rests our individual and social life which has successfully withstood not only the ravages of time, but also the several onslaughts on it from without and from within. Minds trained from boyhood in utter ignorance of our Dharma, if not in positive contempt of it, will find it difficult to appreciate our system at its proper worth. Therefore our primary duty is to see that the minds of our young boys and girls who will be the future citizens of our Country, are properly trained and given the requisite education which will entitle them to call themselves true Hindus-Gurukulams of the ancient type should be started all over the Country where not only our Vedas and Sastras are correctly taught but also both the teachers and the taught actually live the life ordained in our Sastras thereby making the whole atmosphere scintillate with Hindu culture and learning. The arranging for regular lectures by eminent scholars well-versed in our religion and philosophy is no doubt a necessity but in these days when all and sundry turn to a newspaper for enlightenment in any department of life it is quite essential that we Sanathanists should run a Powerful organ of our own. We should also see that compulsory religious education is introduced in all the schools and colleges and if this is found impossible we should arrange at least for private religious classes for teaching ad that your isn the are religious of the value of 1000 force into the mouths

ments of our religion. Greater encouragement should be given for the proper exposition of our ancient Itihasas and Puranas by competent Upanyasakas. Above all a regular study of Sanskrit should be insisted upon.

It is equally important that the elders in every family should personally attend to the home education of their boys and girls so that besides obtaining a fairly good knowledge of the rudiments of our religion they get also trained in the traditional practices and observances. Many of the modern-day parents seem to think that their duty is discharged when they find the money for paying the school fees and hotel charges. They should realise that there is much more than a mere financial duty cast on them. Just as the law requires that they should pass on to their children the ancestral property without wantonly wasting it, so should they feel it their sacred duty to pass on to their children the ancient heritage of religious culture and traditional practice unsullied and undiminished by any fault or negligence on their part. As the home education of the children is more in the hands of mothers and sisters than of fathers and brothers, it is absolutely essential that the -ladies retain their native modesty and serve as true custodians of our noble culture and do not allow themselves to be lured away by the doubtful charms of modern public life and outlandish ways and manners in the name of civilisation. Above all it is most essential that from their childhood our children should be taught to feel proud of their being Hindus, proud of their being born as Brahmanas or members of the other definite communities among the Hindus. True self-respect must be infused into our children. They must be made to feel that it is degrading slavery to imitate others whether it be in the manner of dressing one's hair, wearing one's apparel, eating one's dinner or other seemingly unimportant things. More than anything else our food must be very pure. Our youths should not be allowed to mess in hotels or hostels. Well-meaning mothers ignorant of the value of food in the formation of

of the children unsastraic and alien foodstuffs. Equally well-meaning doctors quite ignorant of the fundamentals of our religious structure would insist upon administering to us animal matter or alcohol in the guise of medicine. Such foods are not only not conducive to the development of Sattva guna in us but on the contrary are productive of rajasic and tamasic natures. Hence these should be strictly avoided,

Gentlemen, I have finished. To sum up: under the influence of Western education and the glamour of the dazzling wealth and material civilisation of the West with its ceaseless inventions for multiplying material comforts and providing ever newer means of sense-enjoyments, many of our English-educated countrymen have come to think that India, to become great like Western countries and take her place by the side of Western Nations, should copy western ideals of social order and government. Lest, judged by the Western standards, India should be regarded as inferior in culture and progress. these English-educated countrymen of ours are impatiently anxious to set themselves right with them by getting the supposed defects and drawbacks forthwith remedied at any cost and by any means available. It matters not for them whether the remedies they adopt are worse than the diseases they seek to cure or whether their hasty and ill-considered measures would sweep away the good with the supposed evil. would destroy ancient institutions and usages adapted to the genius of our race and to the peculiar conditions of our country, which have stood the test of time and experience, or would even cut away the very roots of our entire religious life and aspiration. Their one aim is to trim India to suit western nations which way alone they think lies her political salvation. But let us remind them that there are still people like ourselves in the land who still cling to their old precious Hindu ways and traditions, who would never consent to lose their soul for the sake of any material advancement however tempting and glamorous it may be. We shall tell them that

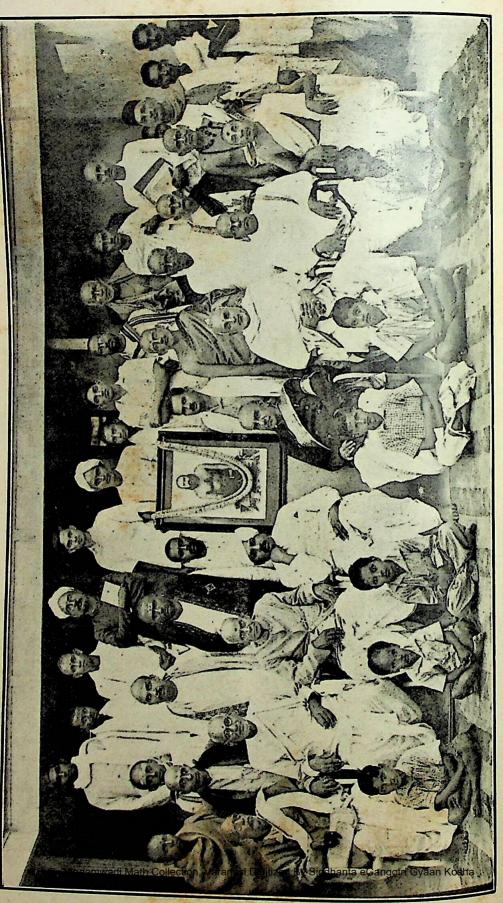
our love of our Motherland is as great as theirs, that our desire to win Swaraj for India is as intense as theirs, but we wish to retain our love for our religion too; that Swaraj&Religion are not mutually contradictory and that all Indians, be they Hindus, Mahammadans, Christians, Buddhists, Sikhs, Brahmos and others can all keep their respective religions and still attain and enjoy Swaraj. We shall ask them to consider calmly whether political swaraj is after all an end in itself or is but a means to a higher and noble end, the glorious Spiritual Swarajyam proclaimed in the soul-stirring strains of our Immortal Upanishads.

स य एषोन्तर्हृद्य त्राकाशः । तिमक्षं पुरुषो मनोमयः । त्रमुतो हिरएमयः । त्रन्तोए तालुके । य एष स्तन इवावलम्बते । सेन्द्रयोतिः। यत्नासौ केशान्तो विवर्तते । व्यपोह्य शीर्षकपाते। भूरित्यग्नौ प्रतितिष्ठति । भुव इति वायौ । सुवि त्यादित्ये । महइति ब्रह्माण् । त्राप्नोति स्वाराज्यम्। त्राप्नोति मनसम्पति । वाक्पति श्रक्षुष्पतिः । श्रोतः पतिर्विज्ञानपतिः एतत्ततो भवति । त्राकाशशीं ब्रह्म । सत्यात्म प्राणारामं मन त्रानन्दम् । शान्ति समुद्धममृतम् । इति प्राचीनयोग्योपास्स्व ॥

Gentlemen, if humanity is your creed, if patriotism your watchword, if progress as a nation as a nation your ideal, if you are proud of the blood of your ancient Rishis running in your veins, then do not destroy your individuality as a Hindu, as an Arya, as a descendant of the mighty Rishis. Always bear in mind that ours is a Civilisation that has stood firm like the Himalayas for ages past and seen all possible changes and vicissitudes and vicissitudes so that we can think of no new dangers to it. Remember that civilisation and with it all of us stand or fall even go we now preserve or pull down what constitutes its fundamental to the standard or tall even what constitutes its fundamental to the standard or tall even what constitutes its fundamental to the standard or tall even when the standard or tall even wh tutes its fundamental basis—the Varnasta ma Dharma. Hold fast or we are fallen Stand firm and we conquer.

# JAYANTI CELEBRATIONS AMRITANANDANATHA 田 SRE

T. S. T. M. PEETHAM, (BEZWADA.) 1939.



Seried (Left to right) (1) Bra Venuri Sriramasastry garu, (2) Sistla Narasimhasastry garu, (3) V. Sivavadhani garu. (4) B. Rama-Dr. D. S. Avadhany garu, Adhipati. Jayanti Suryanarayana Sastri garu, T. K. Balasubrahmanyaiyer Avgl. (President). A. Venkateswara Dikshitar. chandrareddi garu.

# Sree Tirumla Sreenivasa Trilinga Mahavidya Peetham, Bezwada NEWS AND NOTES Sree Amritanandanatha Jayanti Celebrations

श्रमृतानन्दनाथाय नायाय दृढचेतसां चेतः प्रीतिप्रदानाय ज्ञानाय महसे नमः

The Amritanandanatha Jayanti celebrations were held in Bezwada from 6-12-39 to 8-12 39 under the auspices of the Tirumala Srinivasa Trilinga Mahavidya Pitham \* of which the Swamiji was the founder. Sreeman Paravastu Ramanuja Swamy garu, M. A Principal of the Sanskrit College, Vijayanagaram presided on the 1st day; Brahma Sree Gurubhakta Sikhamani T. K. Bala Subrahmanya Iyer Avgl. of Srirangam on the 2nd day and Brahma Sree Vavilala Sivavadhani Garu, B. A. retired Sub-judge, of Masulipatam on the 3rd day. The functions on each day were held from 6 a. m. to 10 a. m. 2 p. m, to 4 p. m. and from 5 p. m. to 8 p. m. The morning and noon functions took place in the Pitham premises while the evening functions from 5 p. m. onwards took place in the spacious pavilion specially erected by Sri Chunduri Venkatareddi garu in the compound of his palace 'Amrita Bhandar.'

The proceedings each day commenced with Sree Venkatesa Suprabhata Seva and Hari Sankeertanam. Then followed the usual exposition of Brahma Sutra Bhashya of Sree Sankara Bhagavat Pada by Brahma Sree Malladi Ramakristna Vidwatchayanulu garu who was specially honoured by presentation of cloths etc. before the proceedings began on the first day. Brahma-Sree Vidyaraj Dr D. S. Avadhany, Adhipati of the Pitham thereafter dedicated his Sanskrit poetical Work 'Amrita Lahari't to Lord Venkateswara the principal deity worshipped in the Pitham. After the dedication ceremony was over Dr. Avadhany read out and expounded portions of the

work to the learned audience assembled who highly appreciated the same.

Between 2 and 3 p. m. that day the students of the local Venkateswara Ayurvedic College (founded by Bra Ayurveda Sthapaka Nori Ramasastri Garu) conducted a vakyartham on medical topics in the traditional style in Sanskrit language. Prativadi Bhayankara Kristnamacharyulu Garu, Ayurveda Sthapaka specially presided over this vakyartham. Sreeman Kristnamacharyulu Garu in his opening remarks observed that such vakyarthams have unfortunately become obsolete and complimented Dr. Avadhany for seeking to revive the same. He explained the method of the vakyartham and pointed out that such debates greatly advanced the science. Four students of the college who were specially trained by Brahma Sree Rani Prasada Sastry Garu (lecturer, Venkateswara Ayurvedic College) conducted the vakyartham in batches of two each. The vakyartham was greatly appreciated by the physicians as well as the lay pandits

The open session commenced in Amrita Bhandar at 5 p.m. There was a large audience of the elite of the city consisting of more than a thousand people; several learned people having specially come for the celebrations from other places as well. Notable among those present were Sree Mallela Sivaramakristnaiah garu B.A. Vakil, Masulipatam, the presidents elect for the 2nd and 3rd days of the celebrations, Sri B. Ramachandra Reddi Garu, B.A.C.B.E. ex-president of the Madras Legislative

For & Cavidance mentals Wath Collection, Baranasi Digitized Bisside hanta e Gangotti. Gyaan Kosha.

<sup>\*</sup>An account of the aims, objects and working of the Pitham is printed elsewhere in this issue (see p. p. 23-26.)

Council, Mr. Parande of Nagapur, Bra. Vajapeyayajula Rama Subbarayudu Garu, Brahma Sree Sahitya Sthapaka Kasibhatta Subbayya Sastri Garu of Cocanada, Dharma Sthapaka, Vidwat kavi ratna. Pulya Umamaheswara Sastry Garu of Bra, Malladi Kamakristna Mungonda. Vidwatchayanulu Garu, Messrs T. Jagannadham. S. V. Kristnaiah, M. Narasimha Rao, T. V. Sooryanarayana, Nandipati Jagannayakulu. Rowsaheb G. Narasimha Row. Mr. V. Sadasiva Row and several other leading lawyers, merchants and officers of the locality. Brahma Sree T. A. Venkateswara Dikshitar of Tirupati Oriental institute and several other erudite pandits specially invited for the celebration graced the dias. Messages wishing the celebrations success and encouraging the Pitham to carry on the work of propagating the Ancient Aryan culture and appreciating the work so far achieved by our Adhipati were sent by Dewan Bahadur K. S. Ramaswami Sastrigal, Row Bahadur M. Narasimham Pantulu garu, Bra. Ganti Lakshmanna garu (Advocate) A. Venkatachalam garu (Advocate) Row Bahadur S. K. Padmanabha Sastrigal and S. Ramachandra Dikshitar of Mylapore Sanskrit College and several other leading men of note.

After the reading of the messages was over, Srimati Kavitilaka Kavitavisarada Kanchanapalli Kanakamba garu read and expounded verses composed by her for the occasion in Telugu and Sanskrit and explained the objects of the Pitham and exhorted the audience to ignore the petty differences between Andhras and Tamils and to preserve our ancient culture and Dharma. Mr. Chunduri Venkatareddi, B.A. read the report of the work of the Pitham and recounted several of his own experiences with Sri Amritanandanatha Swamiji and eulogised the Swamiji's genius and

Sishya Vatsalyam.

opened the celebrations and in the course of his address laid special stress on the need for carrying on propaganda work and expressed his appreciation of the strenuous efforts of Dr. Avadhany in the field. To impress the audience with the value of propagandace of Ramakristna Parama.

The teachings of Ramakristna Parama.

hamsa would have faded into oblivion if that greatest of propagandists Swami Vivekananda with that divine erudition and with that exuberance of expression which were his own had not immortalised them

The Immortal Message of Amritanandanadha Swamiii could not have become immortal but for the facile pen of Kavitilaka K. Kanakamba garu and the press of the Immortal Messages under the auspices of the Trilinga Mahavidya Pitham. If in recent years Hinduism became the chronic sick man of India it was due to the uncharitable neglect that it was subjected to. If in still more recent times it is just showing signs of recovery it is due to the nursing by propaganda how. ever disorganised and disintegrated that might be." Mr. Parande then addressed the audience in English and made a passionate appeal to preserve the sacred Dharma of this land.

The president Sreeman Ramanuja Swamy garu then delivered his opening address in the course of which he expounded the greatness of our culture and emphasised upon the imperative necessity of preserving the same. Bra. Venkateswara Dikshtar of Tirupati and T. K. Bala Subrahmanya Iyer Avgl. spoke in Sanskrit exhorting the public to protect the ancient culture and Dharma and Bra. Sistla Narasimha Sastri garu of Masulipatam expounded the fundamental principles of Adwita philosophy. Mr. Vajapeyayajulu Rama Subbarayudu garu then read verses in Telugu eulogising the work of the Peetham.

On the 2nd day of the proceedings after the usual Bhashya Kalakshepam and several learned Pandits took part in the proceedings. Bra. Jayanti Suryanar yana Sastri garu of Daksharamam read a paper in Sanskrit wherein he pointed prescribed for the curricula of Titles prescribed for the various Oriental examinations and gave several valuable suggestions for a proper study of the Sastra and Vyakarana Sastra in particular. Venkateswara Dikshitar also spoke from his own experience that the course of the study prescribed for the Oriental the Study prescribed for the

Kristna Swamy Iyer Avgl designed them. He pointed out that unless the graduates of these Oriental titles examinations make a special study for at least four or five years afterwards in any particular Sastra they will not be good for anything. And what is worse the Sastra itself may go down into oblivion. Mr. Dikshitar humorously com. pared these modern certificated Sastris to dumb mendicants who being unable them selves to speak, exhibit printed notices. The Oriental title holders likewise content themselves with exhibiting their certificates since they cannot carry on a discourse in any of the Sastras in which they graduated.

In the afternoon Sahitya Sthapaka Kasibhatta Subbayya Sastri Garu delivered an interesting address in Sanskrit as well as in Telugu and expounded the aim of literature and severely criticised the mo-

dern trends in literature.

The open session as on the previous day commenced regularly at 5 p. m. The President Gurubhakta Sikhamani T. K. Balasubrahmanyaiyer Avgl delivered a most impassioned address exhorting the public to protect the Dharma \* Sanskrit slokas composed by Srimati K. Mahalakshmi Sundaramma Garu, B. A. ( Hons. ) L. T. Vidwan, Akhandam Sitaramasastry, Kalluri Subrahmanya dikshitulu Nallapeddi Subbaramaiah were read eulogising the founder of the Pitham and its present Adhipati and Srimati Kanakamba Garu. Messrs. D. Srinivasa Sarma and Sritamula Sachidanandasastry read Telugu Verses composed by them for the occasion. Bra. Pulya Umamaheswara Sastri Garu and Kuppa Anjaneya Sastri Garu also read verses composed by them in appreciation of the objects and achievements of the Pitham.

Dr. D. S. Avadhany, Adhipati of the Pitham then announced a donation of Rs. 116 by Srimati Kanakamba garu to the Sankara Gurukulam founded by the President of the day's celebration Sri T. K. Bala Subrahmanya Iyer Avgl. Mr. Iyer accepted the donation on behalf of the Gurukulam and gave a suitable reply in the course of which he explained the ob-

jects of the Gurukulam and the circumstances that led up to its foundation. Mr. Subrahmanya Iyer is a favourite disciple of His Holiness Sri Nrisimha Bharati Swamigal of Revered Memory and he recounted various instances reminiscent of the greatness of the Swamiji.

Dr. D. S. Avadhany then announced behalf of the Tirumala Srinivasa Trilinga Mahavidya Pitham the various titlest conferred this year upon some of the best Pandits in Vedanta, Vyakarana, Purvamimamsa, Ayurveda etc. A brief account of the qualifications and special accomplishments of each one of the recipients was given and the President then presented on behalf of the Pitham a pair of clothes to each one of them. Brahma Sree T. A. Venkatesa Dikhsitar. Lanka Lakshmi-Narasimha Sastri garu, Kambhampaty Ramamurty Sastri garu, Challa Surya-narayana Sastri garu and Prativadi Bhayankara Kristnamacharyulu garu replied on behalf of the recipients in an appropriate manner. The speech of Venkateswara Dikshtar in Sanskrit was very much appreciated by the audience alike for its gentle humor as for its fluency and mellifluence.

Brahma Sree Malladi Ramakristna Vidwat Chayanulu Garu in the course of a short speech then gave several valuable suggestions for the revival and preservation of the Vedas and Sastras. He said that Mr. Kowta Suryanarayana Row others in Bezwada have been honouring only vedic scholars and it is highly commendable that this Pitham should have undertaken the task of honouring the

sastras. The proceedings on the third day commenced as usual in the Pitham premises at 6 a. m. After Sutra bhashya Kalakshepam Bra. V. V. S. Avadhany garu president of the day gave a lucid analysis of Sreemad Bhagavata and showed that though it apparently inculcates Sagunopasana and Bhakti, Bhagavata really establishes the Adwita Tattwa and that it serves as an elucidation of the grand truths proclaimed in the Upanishads

The address is printed in extenso in this issue. (See P. P. 41 to 48)

A list of the titles and the interestipients is separately sublished in this issue. Kosha

and Bhagavadgita. Sagunopasana is inculcated because the generality of mankind will not be able to attain that spiritual altitude where from the diversity caused by name and form can be discarded as unreal.

In the afternoon that day between 3 and 5 p m. Hanumadupasaka Bra. Sistla Chandramouli Sastri garu spoke on the greatness of Sri Hanuman from the point of view of Upasanam. His speech and the apt quotations given by him were very much appreciated.

The open session as usual commenced at 5 p. m. The President Bra V. V. S. Avadhany garu continued the theme of his discourse in the morning and gave several valuable hints for the study of Sreemad Bhagavata. Sreemati Gudipudi Indumati Devi garu then read Telugu verses composed by her for the occasion. The verses were highly appreciated by the audience. Dr. P. Srinivasacharya, M. A. Phd. Principal of the local S. R. R. College then addressed the audience in Telugu. He reviewed the achievement of the Western scientists in the field of pure science and pointed out that they are also slowly groping their way to the doctrine of Advita which was long long ago established by the sages of India. He pointed out that the charge of superstition usually levelled against Indians might with greater force be brought home to the westerners themselves and instanced some of the silly superstitions of the English. He said that as reasonable men we cannot discard our own culture and civilisation unless we acquire a first hand and complete knowledge of our scriptures and sastras. He very much regretted the present state of affairs in which very few of the English-educated Indians interested themselves in our ancient culture. The few that are interested study the appreciations and translations of Western scholars which are often times misleading and incorrect. He finally exhorted the Pandits to help English-educated Research workers in their attempts to interpret the ancient inscriptions, manuscripts the like.

Vaidyaraj Dr. D. S. Avadhany, Adhi, pati of the Pitham then delivered an im. passioned address calling upon the general public to propagate the ancient Vedic culture and Dharma. He said that the existing universities are not at all useful for propagating our culture When Pandit Madan Mohan Malavyaji started the Hindu University it was hoped that much would be achieved for the preserva. tion of the ancient culture but all hopes were dispelled. Dr. Avadhany then impressed upon the audience the necessity of establishing a separate University for teaching the ancient Scriptures and Sastras and Arts of our land in the ideal traditional method. He said that he is shortly going to publish a scheme of an ideal University, a Sarva Tantra Swatantra Kalasala. Jayanti celebrations were concluded by the beautiful performance of Usha Nataka by the famous Kuchipudi Bhagavatars The Nritya and Abhinaya of Sri Vedantam Raghaviah the principal actor who perso nated Usha were highly appreciated 01 the 9th Mr. Chunduri Venkata Reddi fed about ten thousand poor people in the compound of his place.

In continuation of the Jayanti celebrations a series of lectures were delivered by Bra Pulya Umamaheswara Sastri gand T. K. Bala Subrahmanya Iyer Avgl. and Dr. D. S Avadhany and others on the questions of Temple-entry and other matters relating to religious and reform. The incidents connected the Temple-entry at Madura and the futile attempts of Dr. Rajan and so followers to effect an entry into Sangam Temple, narrated by Sri T. Rangam Temple, narrated by Sri T. Balasubrahmanya Iyer Avgl. were listened to with rapt attention and aroused the righteous indignation of all those present.

The Jayanti celebrations aroused greatenthusiasm in the town for our ancient culture and Dharma and not only but meetings of the Jayanti celebrations also the lectures organised in continuation thereof were largely attended. The Pitham is arranging for a series of lectures in other parts of the city as well and is contemplating to start a party of workers on a lecture of the city as well and is contemplating to start a party of workers on a lecture of the city as well and is contemplating to start a party of workers on a lecture of the city as well and is contemplating to start a party of workers on a lecture of the city as well and is contemplating to start a party of workers on a lecture of the city as well and is contemplating to start a party of workers on a lecture of the city as well and is contemplating to start a party of workers on a lecture of the city as well and is contemplating to start a party of workers on a lecture of the city as well and is contemplating to start a party of workers on a lecture of the city as well and is contemplating to start a party of workers on a lecture of the city as well and is contemplating to start a party of workers on a lecture of the city as well and is contemplating to start a party of workers on a lecture of the city and the

CC-O. Jangamwadi Math Collection, Varanasi Digitized Besidunania eGaligotri Gyaan Kosha

# Editorial Notes

#### Tirupati & Tirumalia Devasthanam and Harijan Temple entry.

We understand that the Devasthanam Committee has resolved to ascertain the opinion of the archakas on the question of Harijan entry into the Tirupati temples. We fail to understand the principle on which the opinion of the archakas is sought. Temples are certainly not built for the benefit of the archakas. The main object of building temples is not to provide employment to them and other salaried officers. If the Agamas are not considered as authoritative and conclusive and it is considered desirable to introduce Temple-Entry reform on the strength of public opinion then the entire body of worshippers should be consulted and not the mercenary Archakas. Lord Venkateswara attracts devotees from all parts of India - from the Cape Comorin to the Himalayas and from all Creeds. The Smartas worship him as Venkateswara, the Vaishnavites as Srinivasa and all devotees coming from northern India know him as Balajee. Thus if the reformers are bonafide and are not indecently anxious to inflict their fad upon the general body of worshippers they should try to take a plebescite of the believing worshippers and not introduce the prohibited classes by the back door.

We understand that several over-enthusiastic trustees of certain temples in other parts of the country are holding out hopes of promotion of salaries to archakas so as to induce them to acquisce in the Harijan entry. If inducement fails, intimidation will be the next weapon that will be drawn out of the armoury of reformist bigots.

We have absolutely no grievance if the Reformers build new Temples in accordance with their New Dispensation and admit not only Harijans but Christians and Mahomedans as well. The existing revenues. The excluded classes have not contributed anything to their construction or maintenance. The temples were constructed by persons who believed in the authoritative character of the Agamas which exclude certain classes. What then is the legal or moral justification for admit-ting persons who were intended to be excluded by the original Donors?

When we question the legality of admitting the Harijans into the existing temples we are not raising the question whether legislation in this behalf is intravires or ultravires of the provincial legislature. Possibly it is intravires. The defect lies in the system of Jurisprudence—the western conception of sovereignty which enables a purely secular and party-ridden legislature to legislate in regard to matters of this kind. The Hindu idea of kingship is altogether different from the Austinian conception of sovereignty. It was never the Hindu theory that the king could change the law as he pleased. The king himself was bound by the Dharma as expounded by the Sastras.

We are moving heaven and earth to secure independence but we are slavishly imitating the institutions and ideologies of an alien culture. Our real enemy is not Britisher but the culture and civilisation that he represents and insidiously injects into our minds. Let not our readers forget that cultural dependence is more humiliating and stultifying than political and economic dependence.

#### Literary taste and style.

In an age when the distinction between liberty and licence is fast disappearing, when men and women aspire to cohabit like beasts unfettered by the bonds of matrimony, when even the elementary laws of decency are cast off to the winds and people love to roam about in the nude, it is no wonder that modern authors defy the rules temples receive no support from public of grammar, prosody, and good taste and CC-O. Jangamwadi Math Collection, Varanasi Digitized By Siddhanta eGangotri Gyaan Kosha parade Billingsgate as the highest form of literature. The justification put forward for deforming literary style and diction is that limitations of grammar fetter free expression of ideas and that literary productions should be such that could be understood by the average man in the street.

A bad workman complains of his tools. People who have not the will or calibre to master the language naturally complain that grammar hampers free expression of thought. But a study of the classics would show that this is not true and that the great masters have expressed themselves with great facility without violating the rules of the language. The deterioration is not merely in the diction but in the style itself. The style is the man: man has deteriorated mentally and spiritually and his literary style also underwent a change along with him. Style cannot be distinguished from matter. A thing cannot exactly be stated in two different ways. If the expression is slightly altered the idea that literary production should be such as could be understood by the man in the street-No great work of art particularly the literary, has up till now been understood by the man in the street. As Arnold Bennet says, "Do you suppose that if the fame of Shakespeare depended on the man in the street it would survive a fortnight? The fame of classical authors is originally. made and it is maintained by a passionate few."

We are glad to note that Sri B. Ramachandra Reddi Garu B. A., C. B. E. has in his recent Presidential address at the "Yadhartha Navya Sahitya Parishat" held last month in Madras made out a strong case for classical style and taste in literary production. He deplores that the number of those that are capable of understanding and appreciating the classics is gradually declining. He points out that though the language be one there are various provincialisms and in the absence of a standard literary style and diction, the colloquial language of one part of the country cannot ordinarily be understood in another partamwadi Math Collection, Varanasi Digi

Mr. Reddi also points out the defects of modern "Bhava-Kavitwam" in the Andhra Desa. Himself a man of great culture and good taste Mr. Ramachandra Reddi is a great admirer and patron of classical literature. We are gratified to see that he has openly championed its cause and is trying to checkmate the progress of literary debauchery.

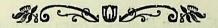
#### Man and the Machine.

In the course of a speech recently delivered on the occasion of the inauguration of Kalakshetra Arts Course organised by Srimati. Rukmani Devi at Adayar Dr. Maria Montessori rightly pointed out that machines were multiplying so rapidly that perhaps in a short while there would be nothing left but the machine. Man was so blinded by the machine that eventually he might become only a creature incapable of independent movement."

The story of the temptation offered by Satan and the consequent fall of Man might be dismissed as a myth but the Fall of Man has certainly commenced from the invention of the power-driven labour saving machine. The sages of yore could read with their own eyes—nay with their eyes closed—the movements of the entire plane tary system but the modern mechanical man cannot read even the open book before him without the aid of powerful lenses. All external aids to human capabilities have a tendency to render man personally inefficient. One accustomed to drive in cushioned cars loses the ability to walk People habituated to address microphones lose the power of shouting to a large audience as their less refined brethren The practice of indiscriminate bombing deprives the capacity of cultivating the unerring aim. The man who invents machine is continued to the man who invents machine is continued to the man who invents the machine is certainly endowed with great intention intention intention, intelligence and skill but man who man who uses the machinery becomes its slaves and loses his own individuality. The inhorn powers have a simple power and skill but becomes the machinery becomes the machinery becomes the slave of the inhorn power and skill but becomes the machinery becomes the mac The inborn power of man is original adaptable adaptable to varying circumstances but the power of the machine is blind and its property of the machine is original but adaptable to varying circumstances and the power of the machine is blind and the property of the machine is blind and the machine is blind Aided by the labour-saving machinery man begins to produce goods as if by black magic. His neighbour does the same and the two come into conflict in their rival efforts to market their goods. They carry on war against each other and that war, the very machanical power which helped them as a means of production, will be utilised for engines of destruction. Thus like the hounds of the Greek hunter who boasted that he saw the goodness naked, the very machine turns against its inventors and tears them to pieces and as Dr. Montessori points out there might come a time when there will only be machines and no men.

#### What is to become of India

"My pendulum swings between Jawaharlal Nehru on the one hand and Subhas Chandra Bose on the other. Gandhiji left the Congress because he felt in the first place that the Congress was not following his own particular objectives and in the second place he wanted to be free from the entanglements within the Congress policies and activities of all kinds............Jawharlal Nehru is somewhat western in his outlook and Subhas Chandra Bose should not flutter his left wing too much.......It is the together-spirit that is wanted". If Gandhiji leaves the Congress on account of ideological differences and practical difficulties and Jawharlal Nehru is somewhat western even in the view of an occidental gentleman, like Arundale and the together-spirit is wanting what is to become of India. It is true as Dr. Arundale points out none of the present day leaders including Gandhiji do not know much of India and the real spirit of her culture. The real leaders of the Renaissance of Indian culture and glory of India are to be sought for elsewhere than in the group of the present day politicians.



#### श्रीभास्याय नमः

## SREE TIRUMALA SREENIVASA TRILINGA MAHAVIDYA PEETHAM

Titles awarded to Pandits on the occasion of the

### Sri Amritanandanatha Jayanti

(7-12-39)

### I. Vedanta Sthapaka:

I. Row Bahadur S. K. Padmanabha sastrigal,

Sanskrit college, Mylapore, Madras.

2. Bramhasree T. V. Ramachandra Deekshitar,

Principal, Sanskrit college, Mylapore, Madras

3. Bra. Lanka Narasimha Sastri garu,

Vyakarana Siromani, Gudivada (Kistna Dt.)

4. Bra. Sishtla Narasimha Sastri garu, Masulipatam.

5. Bra. S. V. Subrahmanya Sastrigal, Pazhur. (Trichinopoly Dt.)

6. Bra. P. Ramasastrigal, Principal

Jagadguru Vidyasthanam, Tiruvanaikovil.

7. Bra. Mandalika Venkata Sastri garu, Nellore.

8. Bra. Guntur Seetharama Sastri garu,
Mogallu, (West Godavary Dt.)
9. CC Bra. Ghalla Suryanarayana Sastry garu, Bajahounday.

#### II. Vyakarana Sthpaka:

Bramhasree Jayanti Suryanarayana Sastri garu, Draksharamam (East Godavary Dt.)

Kambhampati Ramamurti Sastri garu, 2,

Vyakaranacharya, Sangaveda Pathasala, Masulipatam. Chilukuri Lakshminarayana Sastri Garu, Rajahmundry,

3. Kuppa Anjaneya Sastri Garu. 4

Varanasi Subrahmanya Sastri Garu, Pithapuram. 5. 91 Vedula Suryanarayana Sastri Garu, Pithapuram. ,,

K. S. Krishnamurti Sastrigal, 7.

Rameswaram, Devasthanam Pathasala, Madura.

Sreeman Godavarti Yatiraja Sampat-Kumara Swami Garu, 8. Aukiripalli, (Kistna Dt.)

Sreeman Pandit S. K. Venkataramacharyulu garu, 9.

Vyakaranasiromani, P. O. L. Vizayanagaram.

Bramhasree Darbha Sarveswara Sastri garu, Pithapuram. 10.

#### III. Ubhaya Meemamsa Sthapaka:

Bramhasree T. A. Venkateswara Deekshitar, Oriental Institute, Tirupati,

#### IV. Nyayasthapaka:

Bramhasree Kolluru Somasekhara Sarma Garu, Chittigudur, Parnasala Post, Kistna Dt.

#### V. Ayurveda Sthapaka:

Bramhasree Iswara Satyanarayana Sarma Garu, Sreekakulam.

Kaviraja Madhusudana Sarma Garu, Berhampore. 2.

3. Marla Narayana Sastri Garu, Coconada. 99 Marla Narasimhasastri Garu, Cocanada. 4.

5. Vangala Subrahmanya Sastri Garu, 11

Kumaradevam (West Godavary Dt.) 6. Chimalakonda Suryanarayana Garu, " Chilakalampadu Agraharam, Pippara Post.

**7.** 8. Chivukula Satyanarayana Sastri Garu, Nuzvid.

Pulugundla Narasimhasastri Garu, Nellore. ,,

9. Nori Ramasastri Garu, Bezwada. " 10.

Rani Prasadasastri Garu, Bezwada. Sreeman Prativadibhayankara Krishnamacharyulu Garu; II. Bezwada.

12. Tirumala Pallelamudi Ramanujaswami Garu, Ramatirtham (Vizagapatam Dt.)

K. G. Natesa Sastrigal, Mylapore Ayurvedic College, 13. Madras.

### VI. Kaviratna:

(I) Sri Doma Venkataswamy Gupta garu, CC-O. Jangamwadi Math Collection, Varinasi Digitized By Siddharia e Gangotri Green Hege, Madras.

### अमृतसंन्देश:

## IMMORTAL MESSAGE

PUBLISHED ON BEHALF OF
SRI TIRUMALA SRINIVASA TRILINGA MAHAVIDYA PEETHAM
B E Z W A D A.

EDITOR: C. V. REDDI, B. A.

CONTENTS.				
				Pages
	Congress and the Hindu Maha-Pages Sabha.—G. V. Subba Rao. 1—3		Prabuddha Bharatha or Awakened India	16
2	Finland  D. Trivikrama Rao, LL, B.	9	Andhra Social Life and Organisation.	
3	Barrister.at-Law. 4— 6 Excess Profits Bill 6— 7		Baron B. Seshagiri Rao, M. A., PH. D., M. S. A	. 17—20
4	Gita Jayanti  K. Subba Rao, B. A., B. L.,		German Law and LegislationDr. Erich Schinnerer.	21 _25
5	Silver Yesterday and To-day 10—12 Tirumala Srinivasa Trilinga	11	The New Pledge  —M. V. V. K. Rangachari,  Cocanada	26 _ 27
140	dam, Attempts to make it	The same of	How Hitler made the war. The Hindu Moslem Civilisat	28—32 ion
7	up-to-date.—Vaidyaraj	13	of India	33—48 49
	Our Idea of Maha Vidya	14	News and Notes Editorial Notes	50—51
	-Vaidyaraj Dr. D.S. Avadhany 14_15			

# "AMRUTA SANDESH"

IMMORTAL MESSAGE

Vol II

8

February 1940

8

No. 3

# Congress and the Hindu Maha Sabha Underlying Ideologies and Methods

By G. V. SUBBA RAO

( Member, Working Committee, All India Hindu Maha Sabha, Bezwada. )

The Congress has been the biggest and strongest organisation in all-India out to serve the people of Hindusthan and win back our last freedom and glory during the past fifty years and over; and during the last twenty years particularly, under Mahatma Gandhi's leadership, it has attained a status and dignity which are unrivalled by any other organisation in the country. Its contribution towards the rousing of a self-consciousness among our masses is well-known; and its services for the marshalling of Indian public opinion in favour of our Swaraj are not inconsiderable. Under its orders, lakhs had marched in to the British jails; and under its aegis, thousands have filed our Boards, Councils and even Cabinets in the land. It has raised a "National Flag" for all India; and has prescribed a sort of a programme the famous Khaddar, Unity, Prohibition, Untouchability removal - for constructing a new Nation in all-India. The Government are now anxious to win its co-operation as they are of no other group in party in the country; and for all one can see, it may even get back the Provincial Ministries in eight Provinces which its lieutenents had given up lately after the out-break of the War.

The Congress has been all these things; much to violate the sanctity and holmess but yet revered leaders like the late Swami of our existing temples in India, nay, Shraddhanand jangthe adlated Contains Lajapat Digitize exempted the Swam Kosha

Rai, Pandit Malaviaji, Dr. Moonje, Bhai Paramanand and Veer Savarkar have thought it fit and necessary to raise a separate Hindu Flag, Hindu Front and even a new Hindu Policy and diplomacy for both winning our Freedom as well as for retaining it when once it is attained. And it behoves every true lover of the country to clearly and dispassionately understand the root causes that were responsible for this Hindu protest against the Congress. Concretely-speaking, what are the main ideological differences between the Congress and the Hindu school?

Outlook on Dharma,

In the path of Dharma, under the Gandhian leadership, the Congress has prepared up a fallen Khilafat; preached the Christian Sermon on the Mount; but failed to popularise the Brahmanical Sandhya, which even such a modernised philosopher like Sir S Radhakrishnan has recognised as Universal Prayer; has discouraged the use of our sacred thread or the Thali among our men and women; joined hands practically with the alien systems of Islam and Christianity in removing the traditional caste-mark from our fore-heads; and while it has not built even one temple in all India, it has done much to violate the sanctity and holiness of our existing temples in India, nay,

tempt if not ridicule at the hands of its ha'penny t'penny critics and platform speakers. In one word the Congress has undermined the Hindu Dharma and Sangha (Religion and Society) as perhaps not even the alien Christian missions have done during the last 150 years; and no wonder that the soul of India should be now struggling to free itself first from the fetters of this Congress, before it can even think of wresting Swaraj from the hands of the unwilling Britisher. For, of what recompense is it to us if India will get back her freedom but lose her soul? Nay, how can she become even physically free when we are all mentally, morally and spiritually bound to the Chariot-wheels of Western thought, ideology and out look in our main Dharma?

I do not want to be misunderstood. It is a perfectly laudable ideal—that of Hindu-Muslim Christian Unity which the Congress has raised. And the creation of a united, composite organic, Bharata Jateeyata or Indian Nationality ultimately is the aim of the Hindu sabha also. And the promotion of mutual friendship and good will among the various communities inhabiting this country is a plank common to both the Congress and the Maha Sabha. For Clause (j) of Article 3 of the Maha Sabha Constitution thus clearly lays down that the objects of the Maha Sabha shall include, among other things.

"To promote good feelings between the Hindus and non-Hindu communities in Hindusthan and to act in a friendly way with them with a view to evolve a united and self-governing Bharateeya Nation based on equality of civic rights and duties irrespective of caste and creed."

But the main difference between the two lies in their respective approaches to the goal. And while the Congress has failed to appreciate the necessity for conserving or promoting the traditional motive under-lying our efforts, the Hindu Sabha has demanded that those of us who are Hindus shall first be true to our Swadharma before striving for a composite Hindu-Muslim-Dharma, awhich, of course, shall be

the goal. And while the Congress has been extra-partial towards Islam and Christianity, the Hindu Sabha says that the Hindus shall be first true to themselves before their pretending to strive for the weal of others.

I will give a simple example to explain this difference. The great Andhra leader Ratna Gopalakrishnayya had Andhra raised his glorious Rama Dandu (volunteers) with its Hanumat Dhwaja for reviving and resusctitating our Swaraj, which even Mahatma Gandhi had agreed should represent our ancient Rama Raj. But the late Andhra Ratna could not get the Congress mentors to accommodate his Rama Dando or its Flag as parts of the Congress programme, while the self-same Hindu-Muslim Unity-mongers have done their utmost to encourage the khilafat and the Khudai Khitmatgars, nay, even to hoist a khilafat flag side by side with the Congressional Tri. Colour at the Cocanada Congress. And even to-day, when we ask the Congress leaders including Gandhiji to let us have a Volunteer force based upon the traditional idealism of all the component units, say, the Rama Dandu, Khudai Khitmatgar, Akali Jatha, Red Cross etc., all working under one command, they keep mumi but the Khudai Khitmatgars somehow manage to fill the columns of the 'Harijan' and their commander becomes a Frontier Gandhi' to our Congress worshippers!

### The United Nationalist Ideal.

Bhai Paramanandji thus describes the Hindu position in respect of our united Nationalist ideal in a recent article in Hindu outlook! "The ideal of a united Nation is a laudable principle, but its realist sation involves great sacrifices. The trub is that the Muslims are under no circular is that the Muslims are under no circular and consequently it is an impossibility and achieve the objective of a United National achieve the objective of a United National achieve the non-Hindu communities lity. If all the non-Hindu communities are aggressively bent upon keeping up the consciousness of their separateness, it is be a suicidal policy for the Hindus to give their tradition and culture. The Hindus will mean the death-kneepas the

and once they lose the characteristics of their identification, they would fall an easy prey to any of the agressive neighbouring Communities."

I might go perhaps a step further than Bhaiji and say that a United Nationality has always been the ideal of the Hindu thought throughout the past ages. "Na Jatih Naiva Varnah"-i. e., neither Race nor Caste; and "Na Devah, na Veda, na Yagna, na Thirtham, Bruvanthi," i. e., neither Gods nor scripture, neither Yagna nor Thirtha none of these availeth for the ultimate Reality-this has been a well-know position in our Adwaitic thought and philosophy. And to attain that subjective End we may even have to build up, ere long, an objective synthesising also of our respective Gods and Scriptures, so as, for instance to comprise a Christ and Mohammad among the Prophets of the World and the Bible and Quoran among the Puranas of India. But before we can do that, it is imperatively necessary that those of us who are Hindus should first brush up our Hinduism, read up our Sandhya and Veda once again and even begin re-visiting our Gods and temples lest we should soon degenerate into a race of Vratyas or fallen people—lost to our ancient heritage, and lost too beyond recovery for any future achievement. But if anybody were to suggest a levelling down of our Hindu Temples as the sure path to socialistic Nirvana in India, we may perhaps tolerate the theory; but as a practical proposition should insist upon their up-rooting their Mosques and Churches also side by side, nay, as a condition precedent to our doing your job the other hand, if it be a case of 'Up with Islam and up with Christianity; and down with Hinduism and down with Sanatana Dharma', then we should say most unhesitatingly, "Down upon your Congress itself; and, Hindu-Muslim unity or no Hindu-Muslim unity, let Hinduism live, shine and conquer!"

### On Ardha and Kaama

What has been said above regarding applies with an almost equal force to its

Chakra i e, the Bugle and Kevol Kristna Bhagawan. It wants Navy and Air-force for the Navy and Air-force for the Continued on page 7)

Continued on page 7)

Thus in the realm of Ardha or wealth, the Indian aspiration has ever been to work at Krishi, Go-rakshana Vanijyam, to which perhaps one should add in this age of large scale industrialism, Parisrama (Industry) also. But why is it that, under the Gandhian inspiration, one is always treated to Khaddar, Khaddar and nothing else but Khaddar; "Spin, spin, and spin all the twenty-four hours of the day;" the Charkha as the saviour of our stomachs and symbol of our Daridra Narayana and so forth? Do we not need to attend to our agriculture and mining and forestry; cattle-protection and trade and industry; ship-building and commerce and foreign exchange etc? Should not our Swaraj become once again a Golden Raj of Varahalu and Mohireelu (i. e. four-Rupee and 25 Ruppee gold coins)? Khaddar and Village-industries may be good; nay, they are necessary. But they won't solve the problem of our poverty. Nor can they make us into a rich and prosperous Nation. The Congress recipe for increasing our wealth in India is inadequate. Therefore, the Hindu Sabha stands for a more comprehensive scheme of economic reconstruction, based on our traditional Sristi (production), Sthithi (Distribution) and Layam (Dissolution or Consumption).

Likewise, in our Samishti Kaamyam or the collective National aspiration which has now come to us as Swaraj, the Congress and Hindu Sabha methods vary. The Congress believes in spinning out Swaraj at the point of the Charkha and protecting it with the aid of our cotton slivers. But the Hindu Sabha shares no such illusions. It believes in the use of the sword and the Rifle in our states design; it wants a million Hindu Militia to defend Hindusthan from alien aggression; it has got the Kripan on its Flag; and it won't hesitate, I should think, to accommodate a Chakra or automatic Revolver also to suit our requirements in the new age. It remembers with respect Sri Ramachandra's Bow and Arrow as well as the Sankhu and Chakra i e. the Bugle and Revolver of the Kristna Bhagawan. It wants an Army, Navy and Air-force for the people of

## Finland =

## The Land of Bewikhing Beauty

By Mr. D. TRIVIKRAMARAO, LL. B., Barrister-at-Law

To many Finland is but a geographical term. Except for the invasion of this little country by Russia, it would not have attracted the attention of the foreigner. The history of Finland is one of ceaseless struggle from bondage and their shortlived freedom is again imperilled by the merciless Soviet freebooters.

#### Nature's Beauty Land

What impression does Finland convey? Probably of vague memories of a land of snow and reindeer or of wolves and bears or possibly of music, if one had heard the name of Finland's famous musician Sibelius or of her reputed architect Saarinen or of the celebrated Olympic athlete Nurmi. Finland is not alone this: it is much more. It is a land of sunshine and light of tender and lyrical beautystern and wild, a land of lakes, forests and fells of rare fascination. Almost removed from the main countries of Europe, behind Norway and Sweden, resting to the north of Leningrad, it opens out an unending panorama of lovely scenic beauty which an Arctie country above can provide. Looking out between the pines at the silky Gulf of Finland, with the delicate blue of the water shot with streaks of pink and violet, shored with the green and orange of the forest one is tempted to declare Finland's Natural Scenery as the most enchanting outrivalling the glory of Kashmir glens, and forests. Picture a land of sixty thousand lakes of varying dimensions, covered with forests of pine and spruce extending for miles together and relieved against the immensity of the Northern sky. Imagine for a while a country caught in the surge of a brief spring or summer where the sun refuses to set even for an hour, throbbing with a novel life and vitalitywad prthis mira dalans Digitiz summer, Finland pays in the shape of long darkness and winter nights.

For four months the country is icebound, lakes frozen, the rocks hidden in deep snowdrift enabling one to go any when on skis. The winter is exhilarating. The perpetual cold might

again give way to the re emerging sun throwing the sparkling golden rays on the silver sheets of snow. The Northern summer, vivid sundrenched, perfumed by this wild flowers of the forest, is however, the lasting impression one carries from Finland

#### The Finns

Whence and how the Finns came to occupy the country now known as Finland history has not recorded. The Finns at there. They are, then as now, a fair-haired blue eyed people and call themselves their native tongue Soumi. Their struggle with the stubborn wilds and barren soil and against the long unrelenting winters moul ded their character and explains their resistance to the Russian invader. It gaid the nation its straightforwardness and that subcurrent of obstinacy, of unyielding determination that preserved its racial integrity through the course of centuris and finally carried it to political independent dence. Theirs is a hard life but set in the beauties of virgin forests and lakes, if fostered in them a poetic strain. was clearly woven into the daily life of the people. The ancient myths of the Finns and an evergrowing and changed mass of lyrics and legends were handed from generation to generation by village bards and it seemed an and it seems that the spontaneous expression of proof sion of poetry by the Finns has died and after the after the introduction of the schools and the printed the printed word. Their National Epic is Kalevala Kalevala, reflecting Finnish life of the ancients. The simple-minded, poetic Finnish glorying in their glorying in their woodland scenes by the lyrical poetry were soon conquered by the adjoining Swedes adjoining Swedes until in 1809 it became a ground Ducker a ground Duchy under Russian protection had been 

the Swedes and the Russians attempted. In 1917 as a result of the Russian debacle and amidst the chaos in Eastern Europe at the time of the treaty of Brestlinboork, the Finns declared their independence.

#### Modern Finland

Seven hundred years of intimate relationship with Sweden and a century of autonomous government under the aegis of Russia had made Finland a Nordic rather than a slave country, more like Norway, Sweden, Germany & Britain than of her earlier neighbour Russia. There is of course the difference, born of historical environment and circumstance that still persists. In spite of its old world charms. Finland was not slow to gain the advantages of the industrial civilisation of western Europe. The towns are modern and clean. Even in the rural districts, telephones, electric lighting and motor cars are the general rule, but these have not spoilt the virgin glory of her landscape. Finland is an industrial country but the industries vest as usual on the raw materials available. Timber, its main produce, furnishes here with a large expert of lumber-rafts and paper and pulp. Next comes the dairy farming which, next to Denmark, gives Finland a prominent place. Her butter and cheese are well known all over Europe. The largest Hydrolic power station in Europe is in Finland, developing 148,000 R.H.P. at Important B.H.P. and 200,000 B. H. P. at Imatra and Holy Rapid.

Modern Finland is a country alive with the Twentieth century spirit which is evident in her schools colleges, universities and scientific institutions. This, probably is the only country in the whole world where, in proportion to the population more books are brought and read. The largest bookshop in the world comparatively speaking is at Helsinki, known hitherto to us as Helsingfors. The political outlook of the people is broad and Catholic. It is the first country in Europe to have given equal suffrage to men and women and to pass Alcohel Prohibition legislation. The Finns are a highly political reconstruction.

with poetry reflected in their folk dances, literature and love of sports. The Finns hold the longest number of records in the field of sports and it is surprising to leave that they attribute their good physique and culture to their national steam bath, popularly termed "Sauna"

#### Some Towns

The war has familiarised us with Helsinki, Abo, Turk, and Petsamo, Helsinki, with its population of 285,000 is the northernmost capital in Europe. It has all the modern adjuncts of any European metropolis, large and flourishing parks and promenades, open air restaurants, Music halls, Theatres, University, Parliament House and Harbour. All these are specimen of great architectural and engineering skill. Clean and light, with his houses and public buildings constructed out of granite and stucco and bathed in its crystal air, Helsinki is christened the white city of the North. One cultural aspectof Finnish lifeis mainly represented in her museums of which Helsinki boasts a large number. The Athaneam and Seurasaari, the latter the operain museum exhibiting Finnish life of ancient times and the Zoological gardens in the island of Korlkesaari are well worth a visit. Along with Helsinki, Turko needs mention, since it was the former Finnish capital and is the oldest town in the country. It is reputed to be the cradle of Finnish culture though little by way of testimony remains to prove it except her churches, chapels and castles. A large number of fires, destroyed the evidence. Turko was the seat of the first State University, but the University itself was shifted to Helsinki. Finnish love for leaving is typified by the two private universities which Turko possesses.

#### The Arctic Highway

fors. The political outlook of the people is broad and Catholic. It is the first suffrage to men and women and to pass are a highly political race and are satinated as Different as Differ

streams naked fells, rushing desolate swamps. Darkness is unknown here in summer. Spring is its dawn and autum is its twilight. In this wide country of Midnight sun live a few Laplanders, making their living by their traditional pursuit of breeding reindeer. Here in this remote corner of civilisation lies a monastery of Christian monks and past that lies the valley of Petsamojoki enclosing the harbour of Petsamo which had recently been the centre of naval warfare between the Russians and the Finns. What the sequel to the unholy and unequal conflict

between the mighty Russian state and the tiny country of Finland, it is difficult to say whatever be her fate. Finland will continue to be the land of glorious beauty and splendid sunshine of fascinating scenery and poetic peoples, exhibiting a wealth of industrial acumen and literary talent. The award of the Nobel Prize to the Finnish poet this year has elevated the country into a state of tragic eminence. The preservation of her integrity and independence is wished for her by her admirers.



## **Excess Profits Bill**

The Britisher or for the matter of that the Anglo Saxon is a marvellously astute political being. Diplomacy with him is a fine art and nowhere is his fineness observed than in the invisible exploitation of the subjugated races. The French and the Dutch colonial statesmen are comparatively less clever. Their open and straight forward exploitation had led, in the past, to several risings and revolutions but the British Imperialists practise such delicate fineness in this art that few realise the implications of their political technique. Governing by proxy and vicarious responsibility for errors of statesmanship are their habitual methods and in India too on the eve of the conferring the so called dominion status of Westminster variety the central Government had announced the introduction of a measure of unprecedented financial oppression. The Provincial Government at Madras, generally credited as the poor man's Government had by the passing of the General Sales Tax Bill, sufficiently crippled the movements of commerce and trade and practically checked the inflow of decent living profits. The Sales Act had been assented from all quarters as a piece of partisan tyrranical legislation, robbing

Peter to pay Paul. Even before the agony of the people from the weight of the Sales Tax had died out, Sir James Rais Wan comes forward with the excess profits Bill in order to repay the court of Indian Defence, in these times of Extraordinary peril resulting from the European war. For justifying the introduction of this legislative measure, special Parliament sanction is obtained-and their evidence of the substance of Independence which India is promised,

Apart from the constitutional improprieties and irregularities involved if the Bill is to be carried through, is there any justification for such a hasty step on the part of the Central Government? Does the war situation even warrant and call for such a burdensome piece of legislation? Can India which had not made any profits out of war because the control of w out of war bear the taxation proposed to be imposed 2. The taxation proposed to be imposed? Now of these interrogatories can be answered either favorably or affirmatively. The surplus budgets which the Government of India had been presenting put almost an effective check on the plea of financial financial necessity. The Government had India and the British Government had often indulged CC-O. Jangamwadi Math Collection, Varanasi. Digitized By Siddhanta eGangotri Gyaan Kosha

that as against the most progressive and modern Governments of Europe and America, India balanced her budgets freely and capably, and what a financially sound Government can, if international situation so requires it, first adopt rigid retrenchment and reduction measures before resorting to oppressive legislation. The fat salaried Government official can first be dealt with. More than 90% of them will be ready to carry on their duties with more success and satisfaction if their encroachments can be cut down by at least 50%. This will not only effect great savings, but also improve the moral of the class which, by an undeserved scale of salaries, the like of which is unknown in other parts of the world, has grown indifferent to duty, arrogant in behaviour and oppressive in administration. This will also prevent inflation — a possibility dreaded by the orthodox economist, though modern financiers have, as in Japan, not looked upon such a procedure as in any way affecting the interest of domestic prosperity or external commerce.

Students of Indian Economic life know that the average earnings of Indian people have not risen and that, consequently, very little room is left either for the warprofits-monger or for the ordinary trader to bear fresh taxation. As the Calcutta opinion

amongst business circles shows "The Indian Government will be faced with stout opposition to their proposed Excess Profits tax and may be obliged to accept drastic amendments if not to drop the bill altogether". Above all, the great promise made to the Indian Industrialists that the progress of Indian industry would be accelerated, would receive as death blow. In order to receive at least consideration at the hands of the Indian people or their ropresentatives in the Central Legislature, far reaching changes have to be made. The sphere of the operation of the tax must be restricted and exception of several other categories of producers of wealth carried out and a broad-visioned differentiation effected in the treatment of various industries and enterprises. In essence, the Bill is unjustifiable though at a later time, if war continues till then, such a legislative step, making a deep furrow in the economic and industrial life of the country may be satisfactorily considered. At present it is hasty, ill-advised, replete, in its form with constitutional irregularities. The sooner it is dropped, the better. But there do not seem to be signs of it as the Select Com. mittee is asked to submit report by the first week of March. If it cannot be dropped, it must be amended downright. silent imperialism of finance cannot be permitted to drain Indian wealth & thwart the industrial progress.

## (Continued from page 3)

Hindusthan, even as they, in England, France, America, Germany, Italy, Russia, Japan, etc. have got; and is resolved to work up towards that end by "all proper and legitimate means" at its disposal.

Thus the ideology and methods of the Congress and the Hindu Maha Sabha in Congress and the Hindu Maha Sabha in Congress and Congress an

which three shall lead eventually to our Moksha, vary largely; and unless the Congress will take the warning of the Hindu Sabha betimes and tries to correct itself in terms of our traditional aspiration and method, the Hindu Sabha is bound to get more popular and very soon more successful at the poles as well as in our dealings with the states and Rulers, including the British Government.



CC-O. Jangamwadi Math Collection, Varanasi. Digitized By Siddhanta eGangotri Gyaan Kosha

# Gita-Jayanti

K. SubbaRao, B, A., B. L., Advocate.

It has become customary in some places to celebrate what is styled Gita-Jayanti on Vaikunta Ekadasi day. The Theosopical society in particular has been calling upon all its branches to celebrate the Gita-Day in an appropriate manner,

This year a leaflet has been issued by Dr. G. S. Arundale the president of the society to celebrate the 11th day of the bright half of Margashira month even at the International Head Quarters of the Theosophical society.

Let us examine on which day Sri Bhagavan taught Gita rather sang the song celestial before the commencement of the Mahabharata war. It is to be observed that Vaikunta Ekadasi occurs on the 1st Sukla Ekadasi after the sun enters 'Dhanussu' (Sajjitarious) so that it need not necessarily be on Margasira Suddha Ekadasi. A glance at the Almanac of the past few years shows that very often, Vaikunta Ekadasi falls more in the month of Pushya than in Margasira,

- (1) Sukla (1929-30) Pushya Suddha 11. 11-1-1930 Margasira Suddha 10-15-12-29.
- (2) Pramoda 1930-31 Pushya Suddha 11,31-12-30 Margasira Bahula 10-15-12-30.
- (3) Prajotpathi 1931-32 Margasira 20-12-31 — 16-12-31 Margasira Suddha 7.
- (4) Angirasa 1932-33 Pushya Suddha 7-1-33 15-12-32 Margasira Bahula 2.
- (5) Srimukha 933-34 Pushya Suddha 27-12-33 — 15-12-33 Margasira Bahula 13.
- (6) Bhava 1934-35 Margasira Suddha 16-12-34 — 15-12-34 Margasira Bahula 13.

- (7) Yuva 1935- 36 Pushya Suddha 1-1-36-15-12-35 Margasira Bahula 10.
- (8) Iswara 1937-38 Pushya Suddha 12-1-38-15-12-37 Margasira Suddha 12.
- (9) Bahudhanya 1938-39 Pushva Suddha 21-39-15-12-38 Margasira Bahula 9.
- Pramadi 1939-40 Margasira 22-12-39 - 16-12-39 Margasira Suddha Sukla.

The foregoing table shows that in the course of a decade Vaikunta Ekadasi occurs only thrice in the month of Marga. sira. It now falls to be considered whether the month of Margasira is the deciding factor for the celebration of the Githa day; if so, it is an accident that Vaikunia Ekadasi falls in the month of Margasira now and then.

There are three important dates given in Bharata Savithryupakhyanam with reference to the Mahabharata war.

हेमन्ते प्रथमे मासि शुक्रपत्त त्रयोदशी प्रवृत्ते भारतं युद्धं नत्तत्रे यमदैवते ॥ सप्तम्यांच हतोभीष्मः..... अमाया मूर्ध्वभागेतु राजादुर्योधनस्तधा.

Fight proper commenced on the 13th day of the bright half of Margasira when Mrugasira was the half of Margasira when the state of the s Mrugasira was the star of the day. Bhishmand fell on the 7th day of the dark half and Durvodhana Duryodhana on the Amavasya day of Margasira.

If the battle proper began on the 10th of Margasine day of Margasira it is probable that on the lith day of ABL armie 11th day of (Ekadasi) when the armies were arrayed on either side by the respective leaders that A to half tive leaders, that Arjuna wanted to have a look at the a look at them and therefore asked his charioteer (Sri Krishna) to station chariot between the chariot between the two opposing armies सेनयोरमयोर्मध्येरधं स्थापयमेऽच्युत। Then story goes the story goes that Arjuna on seeing his kill

N. B: —The 1st date is the day on which 'Vaikunta Ekadasi occurred and the 2nd date refers to Cday when the supporter to Dhenarssi Digitized By Siddhenta Constitution of the supporter to Dhenarssi Digitized By Siddhenta Constitution of the supporter to Dhenarssi Digitized By Siddhenta Constitution of the supporter to Dhenarssi Digitized By Siddhenta Constitution of the supporter to the supporte

and kin and gurus and others for whom he had highest reverence dressed in colours ready to be sacrificed in the war, was smitten with sorrow and depression making his blood creep cold in his veins as a result of which his bow (Gandiva) dropped from his hand and he sank in the chariot like a heap of clay. Then it was out of mercy for the sad and woeful plight of Arjuna, Sri Krishna was pleased to sing the song celestial to dispel 'Moha' which clouded Arjuna's vision and immersed him in grief.

The teaching of Bhagavan Krishna is beyond the scope of the present discussion. It would appear from Bharata Savithryupakhyana that the fight proper began on the 13th day of bright half of Margasira and that Bhishma fell in the battle on the 7th day of the dark half of that month. In Mahabharatam we find that Bhishma was lying on the bed of arrows अम्प्राय for 42 days before he began to give up his five pranas one on each day. Counting from Margasira Bahula Saptami we have 8 days in that month, 30 days in Pushya month, and 5 days in Magham making in all 43 days. There was 'Luptathithi' during the period thus making it 42 days. It is an accepted fact that Bhishma fought for 10 days in the war; therefore counting back 10 days from Saptami we come to 13th day of Margasira (bright half). Thus the date given in Bharata Savithryupakhyanam is Quite in keeping with the timings given in Mahabharata for the beginning of the

The day previous to 13th day of spent in preliminaries like sending

Namaskara Banams to Gurus and elders, There can be no doubt that Gita was revealed to Arjuna on the Ekadasi day of the bright half of Margasira. It is necessary that all the Hindus should celebrate the Gita-Jayanthi day (11th day of bright half of Margasira month) every year in a fitting manner by chantings and recitations of Gita, holding Gita Examinations, or giving of prizes and by free distribution of copies of Gita in the various vernaculars of the provinces. Be it remembered that Vaikunta Ekadasi has nothing to do with the Gita Jayanti day except that both fall on the same day once in 3 or 4 years. Mr. G. V. Ketkar's article in the Dharmarajya goes on to say that on account of a difference of opinion between the scholars of Poona and Nagpur the matter was referred to late prof. G. S. Apte. Principal. Madhava college and Superintendent of the observatory at Ujjain who made his own calculations and came to the conclusion that on the 11th day of the bright half of Margasira month, Gita was revealed. To enable the Hindus to join in the celebration of such a pious day, we should carry on agitation for making it a public holiday all over India, under the Negotiable Instruments Act since the religion preached by Lord Krishna in the Bhagais universal religion, other may join the also co-religionists Hindus in their demand for making Gita. Jayanti day a holiday. In the course of Jubilee address delivered by Mr. M. Ruthnaswami on 30-12-39 in connection with the silver jubilee celebrations of St. Thomas club, he exhorted his audience to study Hinduism at least to defend their own religion. They can't do better than study Bhagavat Gita with right mental attitude under a proper teacher.



## Silver Yesterday and Today

### What Happened Between 1918 And 1939 THE GOVERNMENT OF INDIA'S POSITION Powers Under The Defence Of India Rules

The following authoritative technical article is of great interest to all those concerned with the silver market. It outlines the history of silver from the end of the last war and enables the present position to be understood.

Silver speculators in particular will read it with profit.

During the latter part of the last war the price of silver began to rise. In 1918 it actually reached 491d. per ounce. This was mainly due to the heavy demand from almost all the countries for coinage purposes. In India for example during the years 1915-16 to 1918-19, over 110 crores of silver rupees were absorbed. From 1920 silver coins began to return from circulation. Hence the demand for the metal for coinage purposes practically ceased,

In India between 1920 and 1937 the entire amount of the silver coin absorbed during the war period returned from circulation. The production of silver however continued at the same or at a higher rate.

Difficulties were also increased by the fact that the Government of India and some other Governments had huge stocks of surplus silver owing to return of silver coin from circulation and these Governments, including the Government of India, were Trying to dispose of these surplus stocks. The result was that the price began to fall rapidly.

The fall was greatly accentuated during the last depression and in 1931 it actually touched 131d per ounce. The fall in price was naturally little to the liking of the silver producers who, especially those in the United States of America, strongly advocated a policy of remonetising silver or of raising its price in other ways,

The U. S. A., China and India,

An attempt was made at the World Economic Conference held in London in

1933 to reconcile the three conflicting forces, viz., the American and other producers aiming at a rise in price; the Chinese Government, which had a silver standard, wanting stabilisation; and the Indian Government wanting to dispose of its surplus holding.

The agreement reached provided that during the period of four years beginning on January 1, 1934, the Indian Government was to restrict its sale to 35 million ounces a year, the Governments of Australia, Canada, the United States of America, Mexico and Peru were not to sell any silver but to purchase or otherwise arrange for withdrawing from the market 35 million ounces a year,

The Government of China was not to sell silver resulting from demonetised com and the Government of Spain was not to sell more than five million ounces a year,

The American silver interests were far from satisfied with the agreement and their pressure on the President continued. As a result, the Silver Purchase Act was passed by the United States Congress,

### U. S. Silver Purchase Act

This measure declared it the intention of the United States Government to put. chase silver until its monetary reserves consisted of \(\frac{3}{4}\) gold and \(\frac{1}{4}\) silver. But measure was passed on June 20, 1934. But the programme the programme was to be a long range one. The ultimeter to be a long range The ultimate object of the measure was to try to raise the price of silver till treached 1201 CC-O. Jangamwadi Math Collection, Varanasi. Digitized By Siddhanta & Gangoth Gyaan Kosha

64d. per ounce. As a preliminary step the President was also authorised compulsorily to purchase all silver in the United States of America. As a result of the American purchases, the price of siver went on rising until it reached 36½d. in London in April, 1935.

The result of this increase in price was that China was forced to go off the silver standard and Mexico was forced to give up silver as a currency medium.

The U. S. Government realised that the action taken by them had not been successful and the rise in price depended entirely on the purchases made by them. They therefore began to slacken their programme of purchases with the result that the price began to fall again; it ranged between 18 & 19d. in 1936-37 and 1937-38 and 1938-39. It dropped further to about a little over 16d. in July, 1939. Just before the war it was 18 7/16ths pence. With the depreciation of sterling in terms of dollar it again rose to between 21 and 22d.

The Government of India has been selling its surplus silver in the London market from 1927. With the conclusion of the silver agreement in 1933 their sales were limited to the maximum fixed by that agreement, but when the prices were rising rapidly as a result of the American policy the Government of India could not think of disposing of its surplus stocks. As, if the objective of the United States Government had been reached, the price of silver would have been much above the melting point of the rupee and all the disappeared.

The Government of India would then have been forced to undertake a large silver content.

When the price began to fall as a purchases the Government of India could by the silver agreement of 1934. Even agreement of 1934. Even agreement was large any large

scale sales by the Government of India would have caused serious repercussions on the silver market.

Government of India's Surplus
When the war began the Government
of India was thus left with about 160
million ounces of surplus silver in addition
to about 76 crores of rupees with the
Reserve Bank of India.

When war began it became necessary for His Majesty's Government to stop all imports of silver from non-sterling countries except under licence with the object of conserving foreign exchange, mainly dollar exchange.

As a result of this embargo the price of silver in London would have gone up considerably. This was prevented by the Indian Government stepping in with its huge surplus stocks. They began to sell in London freely at about  $23\frac{1}{2}d$  per ounce which was approximately the London price at the time of the embargo.

The demand for silver in the London market was mainly from India. There was also a small demand for trade and war purposes.

The Indian demand was met by sales in London for delivery at the Bombay Mint. The purchase price was paid by the Indian importer in sterling and the silver was delivered to him in Bombay from the Mint. The sales were first conducted in London even to meet the Indian demand as we had an organisation there which had been selling silver for us from 1927.

Later on, however, as almost the entire demand came from India some practical difficulties arose and it was decided that from December 14, 1939, the sales of India Government silver to meet the Indian demand should be made by the Reserve Bank of India on behalf of the Government of India.

after this agreement of 1934. Even

As a result of the embargo on the agreement of 1934. Even

As a result of the embargo on the united agreement of 1934. Even

As a result of the embargo on the united agreement of 1934. Even

As a result of the embargo on the united and united and united any large.

Kingdom the speculators in Bombay began to buy huge quantities of silver in the hope of being able to corner the market and thus raise prices.

The price in India and United Kingdom had already risen above the American parity owing to the refusal of the Government of India and the Government of the United Kingdom to permit imports from America.

Although the Government of India has huge stocks of surplus silver it is mostly in the form of current and uncurrent rupees and standard silver. As the Indian demand was mainly for refined silver there was the possibility of the Indian Government being unable to meet the demand for refined silver owing to the limited capacity of their silver refinery.

#### Import Licences

To get over this difficulty the Government of India decided to issue through the Reserve Bank of India licences for limited imports of silver from America subject to the condition that the importers sold such silver at prices fixed by the Bank. As these prices were above the American import parity price, it was also decided that the importer should part with a substantial amount of his profit to the Reserve Bank, i. e., ultimately to the Government of India.

The power to do this was taken by the Government of India by the amend. ment to the Defence of India Rules issued on December 18.

The main object of this measure was to prevent price of silver dropping suddenly which would have affected seriously the large rural population which has invested its savings in silver. At the same time the measure was intended to prevent the rise in the price of silver much beyond the world price which would have ultimately led to a crash in the silver market.

The readiness to grant licences for import of silver subject to certain conditions should be a sufficient indication to the speculators that the Government of India have no intention of allowing silver prices to rise above the present level.

The position created by the limited capacity of the Bombay silver refinery will also be simplified considerably by the recent amendment made by the Bombay bullion exchange in their rules. Formerly only fine silver bars were tenderable at the bullion settlements but now standard silver bars are also tenderable.

# Chitraprabha A commentary on Haridikshita's "LAGHUSABDARATNA"

BHAGAVATA HARISASTRI

Edited with Notes by:

Mahamahopadhyaya Tata Subbarayasastri Reduced price Rs. 2—8—0. (Postage Extra) Original price Rs. 4-0-0.

ONLY A FEW COPIES AVAILABLE

Can be had from:

G. Krishnamurty, B. A., B. L., Innespet, RAJAHMUNDRY

### Tirumala Sreenivasa Trilinga Mahavidya Peetham Ayurvedam - Attempts to make it up-to-date By Vaidyaraj Dr. D. S. AVADHANY

Opportunities should be created to study Ayurvedam as it is direct from the original texts in the traditional manner. Earnest students must be entrusted to efficient masters. If teachers who are experts in all the branches of the science are not available a number of specialists must be gathered in the institution so that by mutual help and co-operation they might give a comprehensive knowledge of the science to the students. The existing institutions do not satisfy these requirements to any extent. The great universities of this country have neglected this branch of knowledge. Much was hoped from the Benares Hindu University but the hopes were not realised.

The expert Ayurvedic physicians are scattered here and there throughout the country. There are very few of them. To congregate them in a single institution for at least a decade is not an utopian idea. If only a responsible authority earnestly applies its mind to it the scheme can be easily worked out without much outlay. A number of such experts collaborating in a single institution can easily devise methods to improve the science.

Indian Industrial Exhibitions served only to supply patterns and samples to foreign manufacturers but they did not very much help to encourage indigenous industries. In the same way the vigorous propaganda that is carried on to popularise Ayurvedic Medicines is only offering an inducement to foreign companies like Merk & Co., to manufacture medicines like Makaradhwaja on a commercial scale entirely disregarding the Ayurvedic Methods of purification etc. Up-to-datism in Ayurvedam unfortunately seems to mean Even the introduction of commercialism. Even the gathering of the drugs and preparation of the Madis of the drugs and preparation of the Medicines according to the Ayurvedic science is intimately connected with definite modes of religious workship and

It is no wonder that Medicines prepared by non-believers whose sole object is to push them into the Market and make profit out of them, do not show good results even when they are not positively deleterious.

Quality is sacrificed to quantity. Our modern Ayurvedic pharmacists are more solicitous about the appearance of the bottles, labels and packing than about the purity of the medicine. To circumvent the inconvenience of patients having to prepare fresh Kashayams as and when required Kashayams are preserved and sold by mixing alcohol and such other preservatives.

Preparation of medicines by manual labour in the traditional style is considered slow and uneconomic from the Commercial point of view and the machinemade medicine is largely in demand. Some Indian drugs are analysed only with a view to incorporate them in the British Pharmacopia but in doing so they do not have any regard for the Tridosha theory of Ayurvedic Medicine. In their anxiety to improve Ayurvedic knowledge, Allopathic medical terms are translated into Sanskrit or the vernaculars and introduced into new Ayurvedic texts. But these coined terms often times are erroneous and misleading. Hybrid prescriptions are fabricated as by mixing quinine in Seetamsurasam, Without taking any trouble to study the condition Tridoshas in the patient the modern Ayurvedic physician emulates his allopathic brother in the use of the thermometer and the Sthethescope.

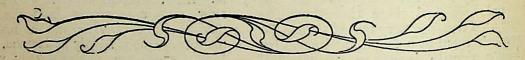
These are some of the outstanding features of Ayurvedic renaisance. These external embellishments do not touch the care of the science and such of them as do kill the spirit of the science itself. In their anxiety to bring up Ayurvedam to the level of fashionable allopathy our upasana prescribed by the Hindroscriptures as Digitibasic principles cangotri Gyaan Kosha modern Dhanvantaries are ignoring its

It is more than doubtful whether the application of modern scientific methods and the use of scientific appliances is conducive to hygienic and sanitary conditions, whether the steps we are adopting are progressive or metrogressive. People are progressed with the evil spirit of profiteering in every walk of life. The in-born instincts of truth (Satyam) compassion (Daya) Purity (Saucham) are fast becoming extinct. All foodstuffs are adulterated with a variety of noxious stuff and the very science which invents appliances to detect adulteration teaches the profiteering merchant the methods to circumvent it. Milk is adulterated scientifically to stand the test of the lactometre. Scientific talents are prostituted for purely commercial and profiteering ends. Noxious vegetable product is flooding the market. production of genuine ghee and butter is decreasing as all the available milk is consumed by hotels and restaurants. These

cheap but really deliterious substitutes are encouraged as items in the development of indigenous industries.

The state ought to be more careful about the quality of food stuffs offered for sale. Tinned food and meat condemned by Ayurvedic physicians should be driven out of the market. As far as possible hand pounding of rice should be encouraged and factories should be directed not to produce highly polished rice. The health of the community is ruined to a greater extent by these noxious than by the habit of toddy drinking.

It is a pity that those who are governing the destinies of our country at the present moment do not pay sufficient attention to these matters. The spirit of Swadeshi is to be encouraged not merely in regard to articles but in regard to ideas and ideals of life as well.



# Tirumala Sreenivasa Trilinga Mahavidya Peetham OUR IDEA of Mahavidya Peetham

(Sarvatantra Swatantra Kalasala)

ADHIPATI: Vaidyaraj Dr. D. S. AVADHANY

Our Mahavidya-Peetham is intended to preserve the ancient culture as it is, so that opportunities might be created for research scholars to work upon it and realise its ultimate aim.

Mainly Indian culture is embodied in Vedas, Sastras and the sixty four arts and crafts. An earnest attempt is to be made to maintain the level of our education.

The ancient tradition of our Gurukulam is almost extinct. The modern Pathasalas are preparing students for university examinations as Vidvan, Siromani etc. The Oriental institutes are intended more to teach the West about India than to

understand India from the Indian view point. The process of Adhyayanam of study in modern Sanskrit institutes is not in conformity with the Sampradaya of our Gurukulam. Faith introspection or tapas are utterly disregarded and the approach to Sanskrit is on western lines. Eastern education on Western lines is a contradiction in itself tion in itself and never bears fruit. Sayants of western culture approach Sanskrit with an air of patronage and try to pick up points from it for their own imaginations and theories and the property and the propert and theories with the aid of ancient pandits whom they regard simply as guides in a forest and in a forest and not as masters traditional pandits for want of patrons the cater to the needs of their patrons to twist western research scholars by trying to twist

the meanings of the texts to suit the tastes of the masters. A ghastly instance to illustrate this is the comparative philology now being forged on western lines by Indian pandits. The historical criticism on Sanskrit literature is another grotesque picture illustrating the incapacity modern scholars to understand the soul of Aryan culture.

Avoiding, for the present, all controversies and granting for the sake of argument that this new phase of criticism deserves serious consideration, we assert that an attempt to preserve the relics of ancient culture and raise it to its original level as far as possible is a thing which must be taken up seriously by the nochangers and the reformers as well. We do not advocate the attempt to broadcast the ancient culture as it is on a large scale. We only mean to preserve the seed of it for reference or improvement. more clear we should like to maintain one representative for each science, craft in a district. Thus we have one scholar in Veda, one in each of the sastras like Tarkam and Vyakaranam, one brilliant scholar who is capable of interpreting the Veda with the aid of all the sciences, one Grihastha typical in himself embodying the principles of Aryadharma and likewise all Varnas and Asramas. Thus we have a living encyclopaedia of Aryan culture theoretical and practical.

To achieve this end we propose to educate public opinion on the need for establishing an Asramam or small colony or Agraharam, which we trust will be a miniature Bharata Varsha. To be more practical we propose to have an institute when we propose to have an institute with the propose to have an institute of our court we propose to have our country who are very enthusiastic.

location about the holy purpose of preserving one Sastra will read one more. Those who are adopted the sastra will read other who are adepts in two will read other Sciences as well according to their capacity. Those who are masters of one science will conduct original conduct researches and write original sciences can who are perfect in Indian Sciences Can Study Wester Masciences, and asi Digitized By Siddhanta e Ganggtri Gyang Ton (Continued on page 16)

One who knows his own Sakha Vedam will be encouraged to study the other Vedams as well. Those who are well versed in the Veda will be encouraged to study the Angas, or the branches.

If fifty research scholars are congregated in a place for a period of twelve years we hope to do much to revive our culture and raise the level of our sciences arts and crafts.

Along with this institution if we maintain a few families in all Varnas (castes) and Asramas there will be occasion for the practical application of the Sroutha and Smarta.

We can provide this Mahavidya Peetham with a complete library for the use of the scholars. We can invite Pundits from far and near and encourage them to stay with us for long periods, as they conduct the Lake conferences of experts in America. we can conduct our Parishats for long periods and encourage a free exchange of ideas. Thus we can revive many methods which have fallen into disuse—for instance, Vakyartaha-method of discourse in Sastrams is almost extinct. It is to be found to some extent in Benares so far for Vedam and Sastram. The Mahavidya-Peetham can also have reading of Puranas Itihasam for the benefit of those who cannot study but have a craving for knowledge. Occasional exhibitions of Drama, Bharata Natyam ballods and the like and the institution of Bhajanam will be a boon to men and women alike.

#### Regarding Craft.

Our Samsthanams, the estates of our Rajas and Maharajahs maintained many artisans and craftsmen. Now the sastrams are becoming extinct. Even the surviving Rajahs have not the old zeal for Indian things. Modern education made them slaves of a false taste. Thus they are filling their homes with foreign articles.

## Prabuddha Bharata

OR AWAKENED INDIA

January 1940

With this Number the Prabuddha Bharata enters into the forty-fifth year of its publication. The Number opens with the "Gospel of Sri Ramakrishna," which is followed by an interesting class-lesson on "Pranayama" by Swami Vivekananda. The Editorial — "On the Threshold of a New Era" discusses the necessity for directing philosophical thought towards the discovery of essential values in all departments of life, and also points out the influence of Upanishadic teachings on the life-work of some of the eminent sons of India. In the article, "Swami Vivekananda—the Prophet of New India", Prof. S. N. L Shrivastava, M. A., tells how the advent of the great Swami has brought back to the people of India, that sense of national self-respect and creative venture which are indispensable for true freedom and national reconstruction. This is followed by an exhaustive study on "Mysticism and Poetic Moods" by Prof. A. C. Bose, M.A., PH.D. Next comes Swami Prabhavananda's thoughtful article on "Worship and Meditation'. The article on "Student-life in Pre-Buddhist India by Mr. Taponath Chakravarty, M.A., will be of interest to parents and educationists. "The Master and His Disciples", an illustrated article, is a tribute by the well-known educationist and thinker Mr. Kakasaheb Kalelkar to the Monastic Order of Sri Ramakrishna, of which he claims to be a lay-brother. "Reason and Revelation" by Prof. Mahen-

dranath Sircar, M. A., PH. D., Professor of Philosophy, Calcutta University, contains new matter of interest to students of philosophy and religion. In the article on "Importance of India to the Western World" Prof. Joachin Wach, Ph. D. of the Brown University, Providence, U.S.A. tells how religious mysiticism helps people to rise above social and national barriers Prof. Teja Singh, M. A., of Lahore, con. tributes an English translation of one of the lyrics said to have been recited by Guru Arjun at his own marriage. A sketch of the life of Saint Thondar-adip-podi, one of the twelve great saints of Southern Vaishnavaism is given under the title "Dust at the devotees' feet". This is followed by an English translation of the saint's "Sacred hymn of awakening." Under "Notes and Comments", the Editor comments upon "The New attitude to wards Social Service", "The Rights of the Child", "Three great Messages of Sri Ramakrishna" and "Spiritual Freedom". Book review and news and reports from Ramakrishna Mission centres in India and abroad form regular features of the jour nal. The annual subscription including postage is Rupees Four only. Intending subscribers may remit this amount by Money Order addressed to the Manager, Advaita Ashrama, 4. Wellington Lane, the Calcutta, or instruct him to recover the amount by V. P. Post.

(Continued from page 15) craftsmen for materials and buy the finished articles from them. The craftsmen will produce their best pieces of art and receive wages from the bank. The organisers of the bank will advertise the finished articles to purchasers, Rajahs, merchants, officers, and tourists. Thus weavers, carpenters, smiths, basket-makers, carpet-makers, and the like will have occasion to make their best. Thus we preserve the best specimans of art and craft.

the artists and craftsmen in the country, we have still the satisfaction of maintaining one man for each art and craft.

The Mahavidyalayam proposed by out Peetham if it comes into being by the grace of God will thus revive the culture,

This will be a model school for Indian craft and art of our country. as it is. The reformers are provided with The no-changers can the original to make their improvements and conduct and conduct researches and comparative Although we cannot maintain all and conduct researches and comparing control culture conduct researches and comparing control culture conduct researches and comparing conduct researches and comparing culture conduct researches and comparing conduct researches and comparing culture conduct researches and comparing conduct researches and comparing culture conduct researches and comparing conduct researches and conduct re

## Andhra Social Life and Organisation (For a Province)

Baron B. Seshagiri Rao, M. A., Ph. D., M. S. A.,

President (Emeritus) Andhra Research University, Vizianagaram

(contd. from the previous issue)

Appendix I

Copy of Vizianagaram Treaty, 1758 A. D.

Sunnad executed by Sree Gajapati Raju Maha Razu to Englis Colonel Fordas you have engaged to us in our good, bad circumstances, we executed this sunnad engaging to pay you monthly Rs. 56,000 to your sirdars and soldiers we should pay you ready money according to this binding on our arrival at Rajahmundry for the days that you are engaged with us in action from the day of your landing at Vizagapatam and not for the day remaining without action. We and you shall divide among ourselves any booty that may fall to our lot in battles as it became the condition that the Circurs which are under the French to be in our possession and the seaports with their villages to be in your possession. We & you shall not deviate to these bindings. If ever any action takes place in any of the Circars you will be in assistance to us. This is executed Mr. Andrews signed |2| Commander

To the army thus Sirdars 50,000 Note This is a photograph copy of the copy in the family of Mr. Subnavis Mr. Raghavendra Rao of Vizagapatam. John Andrew's Letter dated 14th December
1758 to U 1758 to Hon. George Pigot Esq., President and Governor of Fort St. George and Council variety of Fort St. George and Council varies from this in some material respects of Raja respects and obscures the fact of Raja Anandrai have obscures the fact of Raja Anandraj having engaged the Company's

fortunues of the Company in the Circars were at their lowest and the Court of Directors wrote (Madras Despatches 12th May 1758 Para 13 Vol. I page 921-b):-"The loss of the Northern settlement is of so great importance to the Company that we shall depend upon you having done and continuing to do everything in your power for their recovery". Again they say (5th July 1758 that "whenever those settlements were recovered and restored, you are to consider what will be the best method of providing the investments, whether by contracts with men or by the Bengal method of Gourastahs or any other which shall appear most advantageous to the Company". For in 1757 the East India Company lost all its settlements in the Circars. While, this treaty or Sannad given by Raja Anandaraj to the Company shows that he was virtually in pesse-sion of the Circars. Though the Circars came under the French in 1753 from the Nzm. yet during the first few years after, tet did not come u der their complete control. Viziaramaraj The Great, of Kumila was never under Bussey. Indeed as Rangaraya Charitra shows, he disputed his authority and settled the Country for him at the request of Hyderjung who met the Rajah at Satyavaram in advance - Even as late as 1767 by which time for 8 years the Madras Government were concerned in the Revenue affairs of the Circars and the Company acquired at least a nominal right to the possession of the countries by the grant of Sha Alam in 1765 (contrary to the Vizianagaram Treaty of 1758) and by the incomplete treaty of Officers and Soldiers almost the Company's

Hyderabad in 1766, the court of Hyderabad in 1766,

ramaraju, brother of Maharaja Vijayaram II) in our interest, is the advantage that may thereby accrue in the extension of our investment, an object which ought never give place to any other, for it is by that means only we see any probability of realising at home any part of our territorial revenues (Madras Despatches, 4th March 1767.)

The change of this attitude and tone on the part of the Vizagapatam, and Madras Governments and Court of Directors towards Vizianagaram, led ultimately to the Battle of Padmanabham. It was Orin's Report dated in 1784 from Chicacole that was the basis of those transactions which lost for the N. Circars the chances of being a "State" like Travancore or Mysore Admitting that the Pusapati family held practical Sarvabhoumatva in Kalinga and even in the Circars. Orin's committee definitely recommended that their status and power should be reduced to that of other Zamindars cr renters in the Circars. Considering the remark in this Report that the family rose "from the humble rank of Sardar over a small body, Mercenaries under the Mahommedans", it would be interesting to note and remember a few interesting epigraphi. cal and literary evidences about them at a time when Moslem influence did not disturb the N. Circars - Their Ancestor Devavarma, Lord of Telinga forces ( తెలుంగవాహినీపతి ) seems to have followed a Kosala king Jayaditya(the Vijayaditya,ancestor of Chalukyas who died in a war with Cholas and Pallavas) in a southern conquering expedition and vanquished Pandya, Kekaya, and Chola, and, after the death of his leader, established a kingdom in Kalinga, in the return march by conquering Ballaha (cf. the Pandyas include in their title a phrase Parichedigandam in memory of this conflict with Parichedi Devavarma of Vasistha Gotra) — This Devavarma had a son Buddhavarma whose son was Dharma Nripati who in turn had Buddha Varma and Devavarma, and this latter Buddhavarma who became famous

transferred the capital to Bezwada about Saka 548. In all Epigraphs of Parichedi-Pusapatis, this Madhavavarma, favoured by Kanaka Durga is claimed as ancestor, The Amaravati Marbles contain the earliest To inscription of this family in 10th cy. A. D. in which Chikka Bhima is mentioned ruler — The Anumakonda Inscription of Prola (Kakatiya King) in Canerese Characters and language, the date of which works out to A. D. 1126-27, refers to a subsidiary grant, made by Melarasa of Ugravadi, of one mattar of wet land below a tank which belonged to Oramgallu included within his rule His descent is stated as follows: "ఆహ్లాదంతే సహ్మాసాణి దశకోటి చవా జినాం। ఆనంతంపాద సంఘాతం ఇత్యే తే మాధ్రకర్మ వంగోన్భవరప్ప ···... ? One of the Bhat Verses of the Pusapati family refers to him as " ఎనివింది వేల పోరగల యేశాగులు F వడినేలలా 1 క్రాని దశలకు వాజులును క్ష్మడిలోలు inscription was discovered only in 1902. From Ep. Rep. a Southern circle for 1906-1907 we learn that about the time of Krishnaraya of Vijayanagar, a feudatory family were ruling a portion of Udayagir Rajya claiming descent from Madhava Varma of the Solar race and Vasistha Gotra - While, from the Kondaveedu of Sree Krishnadevaraya "Krishnavijayam" of Pusapati Tamma Bhupala we learn that Pusapati Rachiraju was a Son-in-law and Sumanta of Pratapa Rudra of Cuttack in Kalinga and attacked Krishnaraya and the Karnata forces along with his brother-in-law Virabhadra Gaja pathy.

### Appendix II

Additional notes to illustrate sections. in parts I and II of the Address,

NOTES \_\_ (1) Page 5, I: \_\_ The Telugu Mahabharata, in several verses, praises the dedication of Raja Raja to Dharman upasana of Kanakadurga. It was he who cc-O. Jangamwadi Math Collection, Varanasi Digitized By Siddhanta eGangotri Gyaan Kosha

I ii 249; ధర్మనికత Bh. I. iii. 1; భర్మధురం ಕ್ಷರ Bh. I. iv 275; II. ii. 321; ಧರ್ಭವಿಕ್ ರಜ II. ii. i; ជង្គ្លាទី១ Bh. II. ii. 322.

- (2) Page. 5. I: Vemana, the popular sudra poet became an "Aradhya" and founded a mutt and became worshipped as a Siva Guru. Vide "Vemanaradhyula" as the sur-name of a Saiva Brahman Poet-This Poet Sangamesvara is described in the colophon of a Mss of Ahalyasankrandana Vilasam as శ్రీవేమనారాధ్య సింహిసనా ਹਾਲ੍ਹ - Vide Triennial Catalogue of Oriental Manuscripts. Vol II p. 459 Madras 1921.
- (3) Page 4. I: There are several Epigraphical references to Nagas as Kshatriya ruling clans in the North India and Kosala:-

eg S.991 or A.D. 1069. Kuruspal (Bastar State) Inscription of the time of the Nagavamsi King Someswara of Kasyapa gotra \_\_

cf. Great Queen Kubera Naga of the Naga family, the queen of M. Chandragupta II and mother of Prabhavati Gupta chief queen of Vakataka Maharaj Rudrasena II, also Bhavanaga of a "Bharasiva" vamsa, the father of the queen Gautami, whose son Gautamiputra was the son's son of Maharaja Pravarasena I of Vakatakas who made Asvamedha four times. This Bhavanaga is said to have made Asvamedha ten times. It is also of interest to note that under one of these Vakataka Maharajas, called, Devasena, a Brahmin called Hastibhoja of Valluri Vamsa was minister. (Arch, Surv. W. India Vol. IV pp 124 ff.)

(4) The Sarangarh copper plates of Maha-Sudaya Bridger 281] sudeva Raja (of Kosala) [Ep. Ind. mention the following Pandita Brahmans of Kamaille following Pandita Brahmans of Kausika (i.e. Viswamitra) Gotra:— Bhaskaraswami (of Trisahasra Vidya) — Prabbal Prabhakaraswami — Barbara Swami — Bhotanaswami — Barbara Swami — Bhotaswami — Barbara .... mi — Dattaswami — Vishnuswa-Sanka guswami - Swamikirtiswami and Sankaraswami, also kanker plates of Paruparais down in a long to the same of the same

Another interesting fact preserved in Telugu Literature is that the Maletas adopted by Viswamitra for the moment as his children to try and test Harischandra seem to have left a tradition which had founded a "Harikula" of Viswamitra Gotra. A poet belonging to this caste says as follows :-

కాశిక్డగో(తాన ఘనతకునెక్కి సర్వవిద్యల యందు చతురుడై యున్న ఆల రంగమల్లరి యయ్యలన్న కును రమణి రత్నం নার లక్క మాంబకును వరసుతుడు ధీనుడు వంశాన్వయుండు (శ్రీహరి కులజాడు చిరయశోధనుడు కరమర్థి తోడుత కాచనను వాడ గురుపాద పద్భముల్ కొమరొప్ప దలచి॥<sup>5)</sup>

( మైరావణచరి(త : ట్రై. క్యా. ii pt. 3 Telugu)

In this connection it is worth noting that Kharavela, in the Hathigumpha Insn. refers to Avaraja. " Ava is given as a dynasty by the Bhagavata Purana and Vishnu Purana equates it with Andhras. Ptolemy mentions a people called Avarni or Aruarni near the Krishna." Possibly these are a Vaisvamitraiya or earlier colony of Avarna Andhra Aryans referred to by Prof. Narasinga Rao on the basis of the very puranas which are said to identify them as Andhras. Are these the Avaras of Apasthamba sutras?

Note (5) Page 7 Pt. I .- The sabaras were an actively fighting race, fighting perhaps for sovereignty in or about Sreekurmam, near Chicacole in Ganjam Dt. (vide Sree Kurmam Insn. of Naraharitirtha of S. S 1203. Ep. Ind. Vol. VI p 260 ff.)

Note (6) Pt. I Page 2. - Traces of Early Andhra Rule in Rayalasima.:-

From the Bellary Dt. Gazetteer we learn that in the 2nd cy, A. D. it formed part of the kingdom of the Satavahanas who ruled from Dhanyakataka. chp. II p 27 of the Gazetteer -it -is said: Parupara jadeva
Lakshmidhara Sarma

Swamikirtiswami

"the next link in the chain is the distribution of the next link in the chain is the distribution of the next link in the chain is the neighbourhood of Mysore of an inscription of one of the kings of of an inscription of one of the link in the chain is the next link in the next link in the chain is the next link in the next link in the next link in the next link in the chain is the next link in the next link in the chain is the next link in the next lin a branch of the Andhra or Satavahana dynasty (Haritiputra Satakarni) and of some coins, of which one bore the name of the ruler (Pulumayi) of the main branch of that line. Both of these kings belonged to about 2nd cy. A. D. and we thus have proof that at that time the Andhras whose capital was on the krishna river at Dhanyakataka, the present Amaravati — and who like Mauryas were Buddhis s, were ruling the district."

Again, The Mannual of the Kurnool Dt. says (p. 19):-

"Nanda or Nandana (who settled Brahmans in the district from N. India) was the son of Uttunga Bhoja of the Pandava race who, having been expelled from Rajahmundry, by an invasion from the North, fled to the country about Vennar (Pennar?) in the south of which he was elected Raja ". The Nandavaram in which he settled these Brahmans is now in the Banganapalli State on the confines of the Nandyal Taluq. this district formed part of the dominion of that king, evidently an Andhra of Pre-Chalukya time,

Note (7) Pt. II p. 13.—Anuloma and Viloma marriages among "Raja Niyuktas" of early times:—

- (1) Kalivishnuvardhana (chalukya) son of Vijayaditya II married Silamahadevi, daughter of Rashtrakuta, Govinda III.
- learn that from the grand-daughter of Anavema, named Vemamba was the daughter of Bhimalinga Choda, to whom Anavema gave his daughter. This lady was in turn married to Allada Reddi. This established marriage relationships between Telugu Chodas who call themselves Kasyapa Kshatriyas of Surya Vamsa. These Reddis claim to be the same as Rashtrakutas.

he question whether these marriages

accord with apasthambiva smriti or other Digitized By Siddham Continued and Rossia.

texts is a point open to research. (Vide Reddikula Nirnayachandrika).

Note (8) Pt. II p. 14.— Epigraphical refe. rence to Saptasantana view:—
Vide Ep. Ind. Vol. VI p. 119.

పుతా)రామ తటాక దేశనడన బ్రహ్మప<sup>9</sup>తిస్థానిధి కాష్యంచేహ పరత్రసాఖ్యజనకా స్సంతాన

ఆవృత్తాన్ \*ణనాతిన ర్థికృత్వా నానేసుశీతాచలం త్రీకృష్ణ మేతపాలమౌళి సచివ: త్రీసాళ్వతిమ్మప్రభు!

(Mangalagiri Pillar inscription of the time of Krishnaraya of Vizianagram.)

Note (9) p. 19.— A Draksharama Insn. of S. 1070 mentions Mahamandalika Katamanayaka.

Note (10) p. 19.—The Sahini Maharajas of Kakatiya kingdom:—

"The Kakatiya generals and ministers of the Sahini Vamsa ruled over a Province covered by Cuddapah, Kurnool, Bellary, Anantapur, Nellore and Guntur Dists. In the Telugu Country of the East Coast they are called Sishtukaranams and were Patros, generals and ministers, under some Oriya rulers in Kalinga also. They almost usurped the sovereignty of the Kakatiyas in the last days and styled themselves 'Maharajas.'

Further examples of Sudra generals from Coast Districts also may be mentioned:

- (i) Masulipatam Plates of Amma I (AD.918-25) mention a sudra general Mahakala the son of a foster-sister of the King's grand-father Chalukya Bhima I.
- (ii) Chellur Plates of E. Chalukya
  Kulottunga II mention in S. 1056,
  his Dandanayaka Katamanayaka
  Kolanu. Perhaps this is the person
  referred to in Draksharama Inscrip
  reform of S 1070 as Mahamandalika
  Katama Nayaka.

# German Law And Legislation CRIME AND PUNISHMENT

BY

#### Dr. Erich Schinnerer

(University of Berlin)

(continued from the previous issue)

In no field of German law was the desire for reform and for a revision of the existing code so strong as in the field of criminal law. As far back as 1900 the Congress of German Jurists had stated that the reform of the criminal code was one of the most urgent tasks which legislators had to fulfil From 1909 to 1927 no less than five drafts were published; but the work remained nevertheless uncompleted. This continual discussion of reform and search for a solution led to a regrettable weakening in the position of the judicature and made the combatting of crime more difficult. For this reason we were compelled to direct our attention first of all to the reform of the criminal code which, more than any other part of the law, expresses the political attitude of the nation. In Autumn 1933 the Reich Minister of Justice, acting on behalf of the Fuhrer, appointed a Commission for the drawing up of a criminal code; and this commission, after three years' work, completed a draft which has now been presented to the Reich Government for its consideration and approval. The draft itself has indeed not yet been made known in all its details, but the reports published about it have attracted considerable attention. Detailed opinions have been expressed on it, so that the underlying ideas are now generally The public discussion of the plans in the draft has done much to clarify people's ideas on the subject, so that the ground has been well prepared for the reception of the new law.

The plans of reform have already been of which will enable us to get an idea of the present position of criminal law. Both are quite at variance with the principles on

which criminal laws have been based hitherto. The latter sought not only to protect society, but also to protect the criminal against the arbitrary actions of society. The two new laws seek simply to protect society against every sort of criminal attack. The task of the criminal code must not be to safeguard the lawbreakers but only to contribute towards the preservation and safeguarding of the people and to combat those asocial elements which seek either to avoid their duties towards the community as a whole, or to offend against the interests of the people (Hitler, January 30, 1937). Above persons and things stands the community of the people and any breach of loyalty is a legal offence. The interpretation of the statutes according to the mere letter of the law had therefore to be abolished. The Supplementary Law of June 28. 1935, lays down that a punishment may be inflicted not only when the law prescribes it, but also when a sound sense of justice requires punishment for the act committed, and when the fundamental idea underlying a paragraph of the criminal code is applicable to such an act. Hitherto criminal law had compelled the judge to keep closely to the letter of the law. He had to do this be-cause apart from the existing statutes no law was recognized. A judgment, therefore, which was not based on a strict interpretation of the words of a law necessarily appeared arbitrary. If, like National Socialism, one does not limit the law to the written statutes, one must admit that there may be cases not specified in the statute which are in effect just as criminal as acts enumerated therein and therefore ought to be punished.

The Supplementary Act of June 28, 91935, votes not state that and small

be based on the subjective feeling of the judge. It requires the latter to take account of the people's sense of justice and then to decide according to an objective standard-the root principles of the particular paragraph of the criminal code-whether actions similar to those punishable in the law have been committed. Only if such is the case he may inflict punishment, and this punishment must be such as is-prescribed by the law. The judge is thus bound by the law; for every law represents a political decision of the Country's leaders, the judge having therefore only that amount of freedom which the law specifically allows. The law does not regard the people's sense of justice as being merely any particular view of law held by the masses, but rather as the sound and dispassionate judgment of the average citizen. The judge must therefore in future base his judgments on the law of the German People.

With this supplementary law the wellknown principle that only those crimes can be punished which are exactly described in the law (nullum crimen sine lege) has been abandoned. This principle has been described as one of the foundations of criminal law in all States with European civilization, and for this reason it was also included in the Weimar Constitution. The study of comparative law reveals, however, that this view is incorrect. By "lege" we understand only statutory law and not judicial decisions and prescriptive law, however generally recognized the latter may be. In Great Britain most of the criminal law has been revised and regulated by statutes. But homicide is still subject to Common Law. However strictly statutory law may be interpreted the principle "nullum crimen sine lege" cannot be maintained here. Apart from this the English Statutes, through the variety of their language and the rules of interpretation contained in them, give the judge an amount of freedom quite unkown in the German courts. But prescriptive law exists outside the United Kingdom, for instance in three Swiss Cantons.

cases analogous to those specified therein In Norway, Sweden, and Finland this manner of interpretation is indeed not explicitly permitted by the law, but in practice the analogy principle is applied in many important cases. It must, how. ever, be admitted that the unrestricted use of analogy would open the way to all sorts of interpretation, so the judges themselves might finally evolve a law which would be remote from the life of the people and opposed that popular sense of justice which should be the source of all unwritten law. For this reason German law provides for a combination of root principles contained in the written law and the popular sense of justice, so that these two factors may correct each other. A number of the Federal States of North America have also included in their Criminal Codes the provision that the application of the law must not be restricted to a literal interpretation, but must take account of the basic ideas of the law. The Criminal Code of the State of New York contains, in Article 675, the provision that anyone who commits acts against the person or property of another, who disturbs the peace or the public health, or offends against decency, may be punished, although the act be not included in the written catalogue of punishable acts. claim that the administration of public law civilized states demands strict interpretation of the law and forbids analogy cannot be maintained. Even in those countries where this rule is to be found law may be so loosely drafted or a crime so widely defined that in practice the judge is given complete freedom to decide as to what acts the law applies. Thus when the Supreme Court of Switzerland asserts that a person can only be prosecuted if he infringer infringes some law there is no doubt that what is rewhat is meant is that no other punishment may be inflicted but what is prescribed in the law D in the law. But this principle does not mean that the mean that those who draw up a law aft compelled to give a detailed list of all of offences which offences which might be punishable under that law The that law. They are, on the contrary for liberty to substitute technical names for groups of crime groups of crimes or to use some general conception or to use conception of crime. Thus in the application of By Station of the application of the appl as to admit the application of largery as to admit the application of largery as to admit the application of largery

may be interpreted by the judge according to his own views of law. This practice too is provided for in the Supplementary Law of June 28, 1935. But it has to be stated that the departure from the principle nullum crimen sine lege, does not mean abandonment of nulla poena sine lege. Only such kinds of punishments can be inflicted which are known to the code.

The purpose of criminal law is to defend the community against all that may endanger it and therefore the Supplementary Law of November 24, 1933, contains provisions to combat habitual crime, and measures to safeguard the public. merly the criminal had to be released after he had served his sentence, even when it could be foreseen that his asocial disposition would lead him to abuse his liberty by committing further acts against the social order. How often did the unhappy mother of murdered children or violated girls ask the Court if it was really necessary to set the criminal free again to attack unfortunate creatures and inflict serious injury on the community. But this law enables the judge to sentence dangerous habitual criminals to a severer punishment than is prescribed for normal cases. The extent to which the punishment may be increased is stated in the Supplementary Law itself. Adangerous habitual criminal is a person who repeatedly—generally speaking three times - commits an offence, and who shows from the general circumstances of the cases, that he not only habitually commits crimes but that he is, for the future as well as the present, a danger to society. These provisions the same reserves sions therefore refer only to serious crimes, and not to such misconduct as habitual begging etc. Apart from increasing the punishment, the law prescribes preventive detention as a final means of protecting the This is not considered a penal measures. The crime itself is punished by imprisonment, but if that is not sufficient to protect the community for the future the criminal is interned in order to keep him from doing interned in order to keep him from doing further harm. This internment lasts until the criminal is no longer held to be a danger to society, and a periodical examination ensures that the term is not extended beyond what media collection Varanasi.

further protective measure is the castration of dangerous habitual sex criminals, a measure which exists also in certain North American States and in Denmark. This is indeed a permanent and serious interference with a bodily integrity of the criminal, but it makes it possible to preserve him from a complete loss of freedom or long internment. By means of this operation the urge to commit sexual offences is at any rate so weakened that it no longer represents a source of danger. The law also makes it possible to have a criminal transferred to a home for inebriates or to a labour settlement. if there is a prospect of educative methods being successful in combatting the criminal tendency. In the same way the Law provides that, in cases where the Court is bound to acquit the accused on account of insanity, it may order the accused to be kept in an asylum or home. The success of these measures for dealing with criminals is shown by the following figures: The year 1935 showed, in comparison to 1932, the following reduction in crime: Homicide 33.9%, robbery with violence 64.2%, arson 22.8%. (The reduction in the figures for larceny cannot be given as a basis for comparison since they have been affected by a number of amnesty laws.) Those who have had any experience of practical work in connection with the fight against crime can bear witness to the deterrent effect which these measures have on habitual criminals. The Supplementary Law of June 25, 1935, also contains a provision which, based on the idea of the national community, makes it obligatory on every individual citizen to render assistance in an emergency. Anyone who does not assist in cases of general emergency or accidents, although he was in a position to do so without endangering his own person, is liable to punishment.

Although these two supplementary laws have perhaps anticipated the most vital measures in the new Criminal Code, the latter will nevertheless contain so many innovations that we must give a short account of it here. The new code is above all a further step on the way towards the establishment of a pure principle of guilt.

the psychological connection between the criminal and his crime, but also ethical considerations. In future criminal law will hold that for guilt to be established it is necessary not only to demonstrate that the criminal knew what the results of a crime would be and intentionally agreed to them, or that offence was brought about through a lack of reasonable care. It will be necessary to show also that the offender knew, or might have known, that he was doing wrong. A person may commit an act which has only just been made an offence by a newly promulgated law, the circumstances may be so complicated that this may be a reason why he could not know he was doing wrong. It has always been considered unfair that such a person should be punished merely because he was conscious of what he was doing at the time of the offence. Thus an old woman of German nationality who moved from Switzerland in order to settle down in Germany and knew nothing of the foreign exchange regulations was condemned for not having registered a small foreign account, although there was no doubt as to her ignorance of the legal regulations, Since the jurisprudence of the future will regard crime not merely as an off-nce against the explicit provisions of the law, but also as an attack on the community, as an act directed against the life of the nation, it will be necessary to take into account whether an offender himself recognized, or could have recognized. this aspect of his offence. Judges will indeed have to investigate very carefully the offender's claim that he was unconscious of having done wrong, and the claim will certainly not be allowed if it refers to acts which do not accord with the fundamental views of the nation on right or wrong. The claim that a criminal did not know that stealing and murder are forbidden will obviously not be entertained, but in the above mentioned case of the old lady the accused would be acquitted, which would only be in harmony with sound ideas of justice. The demand that the punishment of an offender requires not only that the latter knew what he was doing, but also that he knew he was doing wrong, represents an important departure from the doctrine Digitize criminal ntlawangotri Gyaan Kosha

of guilt as incorporated in the criminal law of all European States. It means in fact that in criminal law justice and ethics are no longer fundamentally separate. If we realize that the individual no longer exists apart from the community, and therefore can no longer have a distinct, and perhaps different ethical code, but is, as member of community, the representative of then ethical views, we admit that this change in the conception criminal guilt follows inevitably, Attempted crime will also be treated differently. According to the law existing hitherto, this was punished only in reference to serious crimes and then to a lesser degree than for the crime actually committed. An attempt is distinguished from a crime actually committed by the fact that the purpose of the crime has not been completely attained. Since the coming criminal law concentrates on the intention to commit a crime it must punish any attempt to do so and only admits a mitigation of penalty when the non-accomplishment of crime can be shown to be due to a low intensity of will on the part of the criminal.

The second part of the draft, which describes the separate penal offences, has also been extended to an important degree, The grouping has been carried out according to the importance of the object of the First and foremost comes criminal act. the protection of the people against crimes of treason, then comes the protection of national resources, of the nation's life fract and heredity, defensive power, labour power, national health), of the moral and spiritual ideals of the people (marriage and the family, morality and religious respect for the dead, protection of animaliand of commerce and national property, and further the maintenance of national institutions and order (leadership of the people public order, justice) and the maintenance of honesty (16 of honesty (offences against good faith property, and criminal self-interest). working out this new criminal law it was possible to draw it was a law possible to draw on the results of decades of work done fundamental provisions of former supplementary laws mentary laws have also been incorporated in order to assure the uniformity

One of the most important parts of the new criminal code are the rules concerning penalties and the assessment of the penalties for each particular law. There has been no important change in the method of punishment. The future criminal law will also contain the death penalty, penal servitude and imprisonment. It provides, in addition, for fines, but makes these dependent on the financial circumstances of the individual, the daily income of the offender being taken as a basis for calculation. Penal arrest is abandoned. Imprisonment in a fortress as 'custodia honesta' is maintained. In laying down the separate penalties care has been taken in regard to punishments of extreme severity, such as the death penalty, to provide the alternative of penal servitude, so that the judge himself may have the possibility of commuting the death penalty in cases where the degree of culpability may not equal the objective wickedness of the crime. Above all the punishment inflicted in each individual case must depend on the actual guilt of the offender. In meting out punishment the judge must take into account the criminal intent, in cases of negligence the degree of carelessness and the indifference of the offender as regards the outcome of his offence, also the necessity of safeguarding the community, and the danger and injury caused by the offender, as well as his behaviour after the offence. Thus the law aims at imposing penalties which will correspond to each

crime viewed as a whole, for only then can criminal law be an effective weapon for the protection of society. It is not intended to introduce the punishment of flogging, for the effects of this punishment in other countries have not been such as to recommend its use.

The recasting of criminal law will also lead to new rules for the trial of criminal The great emphasis laid on the community in criminal law will imply an extensive participation of the lay element in the administration of justice. preliminary proceedings, which aim at clearing up the facts of the crime, will be placed in the hands of the Public Prosecu-In important points he will have to co-operate with a judge. In the main trial the judge, who independently administers justice in the name of the people, is entirely free from the influence of the public prosecutor, both as regards the conduct of the trial and the handling of the case. establishment of special courts for individual groups of crime which are specially important and delicate, e.g. political offences, will be maintained as permanent institutions, since their utility has been proved. A special degree and a special kind of expert knowledge is required in dealing with these crimes, so that they can only be entrusted to judges trained in this special sphere But work on the rules for the conduct of trials has only just begun, so that it is not as yet possible to say anything final on (To be continued) . this subject.

(Continued from page 24.) (iii) A Telugu Insn. at Bapatla (175 of 1937) mentions a Vaisya Senapati Kannisetti, the general of Velanati Gonka II (s. 1071)

The Copper Plate grant of Mangi Yuvaraja of A. D. 673 mentions "Naiyogikas" to mean officers or

Rajaniyuktakas" of other grants. Note (11) page 22—Nandavarika Brahmans were originally Srotriyas from N. India Who carginally Srotriyas from N. India Who came south on account of famine. But by dint of their capacity and achievement they rose to positions of Political Responsibilities to positions of Political occurrence in the case of Somayajula Rudra
became a Vela natanganwadi Man Volection, Varanasi Digit(καθβαδιάπαλα Geangotti Gyaan Koshak sakha.

Postrions of Tontour Deva, a Vela natanganwadi Man Volection, Varanasi Digit(καθβαδιάπαλα Geangotti Gyaan Koshak sakha.

of Srivatsa Gotram, Kik sakha. became a general of Kumara Rudra

Deva Maharajah who ruled between A.D. 1291-1323 (548 of 1909 of saka 1213.): Here is mention of one such family from Nandavarikas of Rayalaseema:-కి సంకుచిత మోహమమతా

హంకారుడ ముడియ మగ్రహారాన్వయుడన్ వేంకట రమణాంకుడ ని చ్పంకిల నందవరవంశ పరిగణితుండన్॥

# The New Pledge

By Mr. M. V. V. K. Rangachari, Cocanada.

It is nice to talk of Independence, but the proverbial advice to give the decision without giving out the grounds therefor holds better. No body here needs to be told about British injustice, political and It is history, economic, towards India. Nationalist propaganda had given sufficient attention to it in the past. The present is more relevent. We cannot rid ourselves of the capital burden or the sterling debt. British and foreign investments cling to us and political relation goes with economic subservience. Whatever be the influence socially, culturally or philosophically, can we extricate ourselves from the British hold and attain an isolationist independence even now? Life implies an average equipment, a standard of comfort, and a measure of the decencies of living. Is that average, the standard and measure unrelated to the rest of the world, in regard to any country? The slogan of absolute isolates needs to be revised in terms of inter-dependence. We may not disconnect ourselves in the frenzy of past memories, but find our place under the living sun.

The convulsing struggles of Europe set thoughtful minds on "Federal Union".
The inspiration of this Movement is largely American. The first extensive statement is Mr. Clarence Strait's book: 'Union Now.' All shades of political opinion, totalitarians excepted, support the idea that "all nations should give up a great proportion of their independent sovereignty receiving in return the benefits of belonging to a union of nations without tariff barriers or exchange restrictions." The Penguin Special by Mr. W. B. Curry of the Conway-Hall fame just published under the title 'The Case for Federal Union' should set the pace for our aspiration on independent lines (see Literary Guide, London, January, 1940, p. 29).

conditions, the more will it degenerate into philosophic theory." The further the departure from general practice, the greater the breach in concrete life. The

cleavege between the real and the ideal confronts the programme at the next door, To prevent the break, discipline will become more stringent. But there is no greater demoralising agent than coercive discipline It brings about theoretic allegience. professional compliance, insincerity and evasion. It is the greatest social danger, The social direction should not be put beyond the reach of the decent worldling,' These words (The Twilight Quest, p 60) would appear amply justified in recent Congress History, despite liberty given to express dissent in the Working Committee The faith in the Gandhian resolution. means prevents the campaign against the property-relations that brought on slavery. It shrinks from touching the productive methods on which capitalist science is based and the prestige it enjoys. While the Gandhian Sociology will itself create the conditions when it will no longer be possible to retain these economic relations intact, the pledge insists that no change shall be made in the method or the means, And that until the goal is reached. This rigid formula leaves one cold, since the adoption of means to ends is an ever shifting process, in politics as is all life. While the objective itself, as has been pointed out above, is capable of modified statements, depending on world-conditions, we cannot fix up once for all, unless regardless of life, the way of our movement. The roads to salvation are many even as our ideas about it undergo change. cinele cannot mortgage human biology to a single ingredient of ingredient of our diet, howsoever wholesome to the physician.

There is the further dialectical anterior thesis in the creed. As Ernest 1940, M. P. writes (Literary Guide, Jan, 1940, P. 3) "there are the continued of p. 3) "there are times when force, punitive force has to be force has to be used to restrain those who break the break the laws." The method of reason, be abar pacific persuasion, has perforce to be abait the Gandhian waygaracedes from terrestrials. Digitize and the use of the weapon of coercive force is justified by the 'larger reason involved in the need for preserving order and decency" in the community, in the nation, or in international life. A supreme international body, if it had the power, would be justified in applying coercive force against the offending nation. In default of such world-power to apply the restraining force to the menace, it falls to the lot of particular peoples to do so.

As Thurtle argues, if we do not wish to surrender to force, we must curb it. "There is surely no disloyalty to reason in undertaking the task. Just as it takes two to make a quarrel, so does it take two to settle disputes by means of peaceful discussion. If one deliberately chooses armed force in preference to peaceful reasoning, the other is left with no alternative but meek surrender or retaliation in kind." Our means always depend, and are not The world's best peace-lovers could not evade war. It indicates the relativity of response, in national as in international movements.

The one tangible part of the pledge is spinning. The wheel is a material object. Its single defect is the woodenness. While massive metals sink or crash, while life is endangered under water, on land and in the air, our meagre contribution beyond verbal spinning is expected to centre around the Charkha. Even as the little mercy shown enabling us to express ourselves, this tiny producer may be the everlasting hope of our forlorn land. But there is the consolation that the best of the British memories centre around the Westminster Abbey, while the best of the present-day muscle is engaged in the Maginot front.

We are promised the status of the statute of the Westminister variety. Lokamanya Tilak taught us that Swaraj is our birthright. But he knew the secret of responsive co-operation. Led by the Mahatma we swear by unconditioned Independence. Whatever the rest of the world did or said, let us go the spinning way, paying homage to the Abbey, and greeting the vision awakened of a new Westminister.



(continued from page 32)

want to turn Germany into nothing but a military barracks and he would only do so if forced to do so; that once the Polish question was settled he himself would settle down; that he had no interest in making Britain break her word to Poland; that he had no wish to be smallminded in any settlement with Poland and that all he required for an agreement with her was a gesture from Britain to indicate that she would not be un-

After I had left, Herr von Ribbentrop sent of verbal to the Embassy with text of verbal statement and also a message from him Hitler from him to the effect that Herr Hitler has always and still wished for an agreement with Britain and begging me to urge His Majesty's Government to take the offer very serreally with Collection, Varanasi. Digitized By Siddhanta eGangotri Gyaan Kosha

LORD HALIFAX SUGGESTS NEUTRAL OBSERVERS AND EXCHANGE OF POPULATIONS

(August 25)

Sir Nevile Henderson's dispatch quoted above had been received at the Foreign Office at 7.0 p.m. At 11-0 that evening suggestions were sent to the Polish Government for the establishment of a corps of neutral observers, who would enter upon their functions if it were found possible to open negotiations. Halifax later suggested the possibility of negotiating over an exchange of popula-tions. M. Beck raised no objection in principle to either proposal.

# How Hitler made the War

The inner story as told in the Foreign Office Telegrams and Documents abridged from the Blue Book and from Sir Neville Henderson's Final Report.

(continued from the last issue)

#### LORD HALIFAX AT CHATHAM HOUSE

(June 29)

On June 16, Viscount Halifax again repeated to the German Ambassador in London that neither Great Britain nor any other Power was "encircling" Germany, and on June 29 he took the opportunity, in a speech at a dinner of the Royal Institute of International Affairs, Chatham House, to define at some length the attitude and policy of Great Britain.

"In the past," he said, "we have always stood out against the attempt by any single Power to dominate Europe at the expense of the liberties of other nations, and British policy is, therefore, only following the inevitable line of its own history, if such an attempt were to be made again."

"We are told that our motives are to isolate Germany within a ring of hostile States, to stifle her natural outlets, to cramp and throttle the very existence of a great nation. What are the facts? They are very simple and everybody knows them. Germany is isolating herself, and doing it most successfully and completely. She is isolating herself from other countries economically by her policy of autarky, politically by a policy that causes constant anxiety to other nations, and culturally by her policy of racialism. If you deliberately isolate yourself from others by your own actions you can blame nobody but yourself, and so long as this isolation continues, the inevitable consequences of the tiound and include become stronger and more marked. The last thing we desire is to see the individual German man, or woman, or child suffering privations; but if they do so, the fault does not lie with us, and it depends on the German Government and on the German Government alone, whether this process of isolation continues or not, for any day it can be ended by a policy of co-operation. It is well that this should be stated plainly so that there may be no misunderstanding here or elsewhere."

"British policy," the Foreign Secretary concluded, "rests on twin foundations of purpose. One is determination to resist force. The other is our recognition of the world's desire to get on with the constructive work of building peace. If we could once be satisfied that the intentions of others were the same as our own .....then, I say here definitely, we could discuss the problems that are to-day causing the world anxiety.....But that is not the position which we face to day. The threat of military force is holding the world to ransom, and our immediate task emphasise that to-night with all the strength at my comstrength at my command, so that nobody may misunderstand it."

### DETERIORATION IN THE SITUATION AT DANZIG

(June 3-July 3)

With the increase of agitation in the Reich the local situation at Danzig rapidly tized by Siddhania e Gangotri Grane Kasthe president of became worse. On June Kasthe president

the Danzig Senate made accusations against Polish customs inspectors. The Polish Government on June 10 replied with a denial of the accusations and a statement of the legal rights of Poland in relation to Danzig. On June 27 the Polish Vice-Minister for Foreign Affairs told Sir H. Kennard, the British Ambassador in Warsaw, that a Freicorps was being formed in Danzig. Mr. Shepherd, the British Consul-General in Danzig, also reported upon military preparations in the city. On June 30, in view of the gravity of the situation. Viscount Halifax suggested consultation between the British, French and Polish Governments to prevent Hitler from manœuvring the Polish Government into a position where they would appear as aggressors. Meanwhile, the Polish Government maintained a restrained attitude

# BRITISH ATTITUDE TOWARDS DANZIG

(July 10-15)

On July 10, while the situation at Danzig was becoming critical the Prime Minister defined the British attitude towards the Danzig problem in a statement in the House of Commons. He pointed out that it was before Poland had received any guarantee from Great Britain that the Polish Government, fearing to be faced with unilateral German action, had replied to the German proposals, by putting forward counter-proposals of their own. The Cause of the Polish refusal to accept the Character of these proposals and in the manner and timing of their presentation and not in the British guarantee of Poland.

On July 14 Sir Nevile Henderson German State Secretary at the Ministry the German Under Secretaries that "Herr never fight over Danzig." Sir Nevile made by the British Government that, in Britain would support Poland in resisting force, CC-O. Jangamwadi Math Collection, Varanasi.

#### LULL AT DANZIG

(July 19-August 2)

During July there was a temporary lull in the situation. The acting British Consul-General at Danzig reported on July 19 that Forster, the leader of the National Socialist party in Danzig, had stated, after an interview with Hitler, that "nothing will be done on the German side to provoke a conflict," and that the Danzig question could "wait if necessary until next year or even longer." Forster repeated this statement a week later. On July 21 Viscount Halifax instructed Mr. Norton, the British Charge'd Affaires at Warsaw, to impress upon the Polish Government the need for caution. M. Beck replied, on July 25, that the Polish Government were equally anxious for a Detente.

# THE SITUATION AT DANZIG WORSENS AGAIN

(August 4-16)

On August 4, M. Beck told the British Charge'd' Affaires at Warsaw that the Danzig Senate had that day informed Polish customs inspectors at four posts in Danzig that henceforward they would not be allowed to carry out their duties. The Polish Government took "a very serious view" of this step. Similar news came from Mr. Shepherd at Danzig. On August 9 Sir H- Kennard reported that the Polish attitude was "firm but studiously moderate."

A day later, Sir H. Kennard reported to the British Government a communication made by the German Government to the Polish Charge 'd' Affaires at Berlin on the Danzig question, and the Polish reply. M. Beck drew the attention of Sir H. Kennard to "the very serious nature of the German Demarche as it was the first time that the Reich had directly intervened in the dispute between Poland and the Danzig Senate." The Polish Government in their reply to the German note verbale stated that they would "react to any attempt by the Danzie Schaffer Gyaan Kosha

tend to compromise the rights and interests which Poland possesses there in virtue of her agreements, by employment of such means and measures as they alone shall think fit to adopt, and will consider any future intervention by German Government to detriment of these rights and interests as an act of aggression.

Sir Nevile Henderson on August 15 discussed with Baron von Weizsacker the deterioration in the Danzig position, and pointed out that if the Poles "were compelled by any act of Germany to resort to arms to defend themselves there was not a shadow of doubt that we would give them our full armed support ..... Germany would be making a tragic mistake if she imagined the contrary." Baron von Weizsacker himself observed that "the situation in one respect was even worse than last year as Mr. Chamberlain could not again come out to Germany." Baron von Weizsacker also discounted the character of Russian help to Poland and thought "that the U.S.S. R. would even in the end join in sharing in the Polish spoils."

Meanwhile, on August II, M. Burchkardt, the League of Nations High Commis. sioner in Danzig, had a conversation with Hitler at Berchtesgaden at the latter's request, in which the question of Danzig and the European situation was discussed.

Lord Halifax, who still hoped that Hitler might avoid war, advised the Polish Government to make it clear that they remained ready for negotiations Danzig.

# THE GERMAN MINORITY IN POLAND

Sir H. Kennard reported that the German press campaign about the persecution of the German minority in Poland was a "gross distortion and exaggeration of the On August 26 Sir H. Kennard reported frontier incidents which had been provoked by the Germans. They had not caused the Poles to change their "calm and strong attitude of defence "Collection, Varanasi Digitized Bexides eagainstya Germans,

### THE AUGUST CRISIS

#### MR. CHAMBERLAIN'S LETTER TO HITLER

(August 22)

On August 22, after the publication of the news of von Ribbentrop's visit to Mos. cow to sign a non-aggression pact with the U.S.S.R., the Prime Minister sent a personal letter to Hitler. Mr. Chamberlain once again gave a clear statement of the British obligations to Poland, and stated that 'Whatever'may prove to be the nature of the German Soviet Agreement, it cannot alter Great Britain's obligation." He added that "It has been alleged that, if His Majesty's Government had made their position more clear in 1914, the great cata. strophe would have been avoided. Whether or not there is any force in that allega-His Majesty's Government are resolved that on this occasion there shall be no such tragic misunderstanding."

#### AN INTERVIEW WITH HITLER (August 23)

On August 23 Sir Nevile Henderson reported his first interview with Hitler Hitler was "excitable earlier in the day. and uncompromising"; his language was "violent and exaggerated both as regards England and Poland."

"He began by asserting that the Polish question would have been settled on the most generous terms if it had not been for England's unwarranted support, drew attention to the inaccuracies of this statement, our guarantee having been given on 31 March and Polish reply of 26th March 26th March. He retorted by saying that the latter had been inspired by a British press campaign, which had invented a German threat to Poland the week before Germany had Germany had not moved a man any more than she had not moved a man any milk! than she had done during the similar fallacious process fallacious press campaign about Czecho. Slovakia on the 20th May last year.

He then violently attacked the Poles, talked of 100 000 Compoler of 100,000 German refugees from Polarice excesses e Gamerica Consider the Polarica of the Pola German institutions and Polish syste-matic persecution of German nationals generally. He said that he was receiving hundreds of telegrams daily from his persecuted compatriots. He would stand it no longer, etc. 1 interrupted by remarking that while I did not wish to try to deny that persecutions occurred (of Poles also in Germany) the German press accounts were highly exaggerated. He had mentioned the castration of Ger-I happened to be aware of one The German in question was a sex-maniac, who has been treated as he deserved. Herr Hitler's retort was that there had not been one case, but six,

His next tirade was against British support of Czechs and Poles. He asserted that the former would have been independent to-day if England had not encouraged them in a policy hostile to Germany. He insinuated that the Poles would be to-morrow if Britain ceased to encourage them to day. He followed this by a tirade against England, whose friendship he had sought for twenty years only to see every offer turned down with con-tempt. The British press was also vehemently abused. I contested every point and kept calling his statements inaccurate but the only effect was to launch him on some fresh tirade."

"At the end of this first conversation Herr Hitler observed, in reply to my repeated warnings that direct action by Germany would mean war, that Germany had nothing to lose and Great Britain much: that he did not desire war but would not shrink from it if it was necessary; and that his people were much more behind him than last September.

I replied that I hoped and was convinced that some solution was still possible without war and asked why contact With the Poles could not be renewed. Herr Hitler's retort was that, so long as England gave Poland a blank cheque, Polish unreasonableness would render any negotiation impossible. I denied the blank cheque but this only started Herr off again-and many it was agreed

that he would send or hand me his reply in two hours' time."

Hitler was calmer at a second talk,he "never raised his voice once,"-but no less uncompromising. He put the whole responsibility for war on Great Britain, and maintained that Great Britain was "determined to destroy and exterminate Germany. He was, he said, 50 years old; he preferred war now to when he would be 55 or 60." He said that "it was England who was fighting for lesser races, whereas he was fighting only for Germany."

The German reply to the Prime Minister's letter was given to the British Ambassador on August 23. Hitler stated that the British promise to assist Poland would make no difference to the determination of the Reich to safeguard German interests, and that the precautionary British military measures announced in the Prime Minister's letter of August 22 would be followed by the mobilisation of the German forces.

#### THE GERMAN-SOVIET NON.AGGRESSION PACT

(August 23)

On August 23 a 10-year Non-Aggression Pact was signed between Germany and Russia. They agreed not to attack one another; not to support a third Power that attacked the other and not to join any grouping of Powers directed directly or indirectly against the other; to keep in touch and consult together on questions touching their joint interests; and to clarify disputes or disagreements arising between them by friendly exchange of opinion or if necessary, by arbitration committees.

Speeches by Mr. Chamberlain and Lord Halifax on August 24 made plain the unshaken determination of Great Britain to honour British obligations to Poland.

FORSTER APPOINTED HEAD OF THE STATE OF THE FREE CITY OF DANZIG

decree of the Danzig Senate, on August 23, Head of the State (Staatsoberhaupt) of the Free City of Danzig. The Polish Government protested to the Senate against the illegality of this appointment.

## WORLD APPEALS TO SAVE PEACE

During these last days of August appeals for peace and offers of mediation. by letter and by radio, were made by President Roosevelt, by the King of the Belgians in the name of the Heads of States of Belgium, Denmark, Finland, Holland, Luxembourg, Norway Sweden, by the Queen of Holland, by the Pope, and by Signor Mussolini.

#### THE POLISH GOVERNMENT TRIES TO GET IN TOUCH WITH THE GERMAN GOVERNMENT

(August 24)

In view of the increasing tension in Danzig, M. Beck told Sir H. Kennard that he considered the situation "most grave," and that he had asked the Polish Ambassador in Berlin to seek an immediate interview with the German State Secretary. This interview could not, however, be arranged, since Baron von Weizsacker was at Berchtesgaden, but the Polish Ambassador had an interview in the afternoon of August 24 with Goering. The field-marshal regretted that "his policy of maintaining friendly relations with Poland should have come to nought and admitted that he no longer had influence to do much in the matter." The field-marshal hinted that Poland should abandon her alliance with Great Britain, and left the Polish Government with the impression that Germany was aiming at a free hand in Eastern Europe.

#### THE ANGLO-POLISH AGREEMENT SIGNED

(August 25)

On August 25 the Anglo-Polish declaration of the previous May was converted into a 5-year Agreement of Mutual Assis-The two Governments agreed

CC-O. Jangamwadi Math Collection, Varanasi.Digitized By Siddhanta eGangotri Gyaan Kosha tance.

that if either of them became engaged in hostilities with a European Power which attacked them or forced them to defend their independence, the other would imme. diately give all the help it could on lines established by their naval, military and air authorities.

### A GERMAN MESSAGE TO LONDON

(August 25)

On the morning of August 25 Hitler sent for Sir Nevile Henderson and asked him to fly to London to "put the case" to The "case." the British Government, which included an offer to friendship with Great Britain, once the Polish question had been solved, was contained in a "verbal communication"made to the British Ambas. sador. Hitler was "ready to pledge himself personally" for the "continued existence" of the British Empire if his colonial demands were also fulfilled. During the interview Hitler "was absolutely calm and normal and spoke with great earnestness and apparent sincerity."

Sir Nevile Henderson stated once more that Great Britain "could not go back on her word to Poland" and would insist on a settlement by negotiation Hitler refused to guarantee a negotiated settlement on the ground that "Polish provocation might at any moment render German intervention to protect German nationals inevitable." He said, "If you think it useless then do not send my offer at all."

The only signs of excitement of Hitler's part were when he referred to Polish persecutions. He said that the Poles fired at C Poles fired at German aeroplanes and that there had been another case of castration

"Among various points mentioned by Her Hitler was points mentioned by Her Hitler were: that the only winner of the ther European war would be Japan; that he was by not he was by nature an artist not a politician and that and that once the Polish question was settled be settled he would end his life as an atist and not as a war monger; he did not

# The Hindu Moslem Civilisation of India

The following excerpts culled by Mr. D. V. SIVARAO are of topical interest as they answer many a question relating to the Hindu Moslem problem; especially the claim made by some Mussalmans that they are a race and a nation distinct from the Hindus. Ed. I. M.

"All who believe in one God and acknow. ledge the Holy Prophet are true believers. The fundamental principles of Islam are few and simple. Islam knows no castes and ought not to have divisions and subdivisions. Yet we find Islam divided into sects and innumerable divisions. This is certainly against the spirit of Islam. All true believers are equal. By Mussalman Law they can all eat with each other, nay more, they can eat with the followers of the Great Prophets on whom revelation has descended. All Mussalmans can intermarry, nay more, Mussalman males can marry females from the followers of the Great Prophets. Yet the different sects of Indian Mussalmans will not intermarry even among themselves. It is the duty of all true believers to educate themselves, their wives and sons and their daughters so as to enable them to know God aright, yet ignorance is the prevailing rule amongst Indian Mussulmans."

-The Hon. M. SAYANI.

The Hon. Mr. M. Sayani in his presidential address of the Calcutta Congress in 1896 observed as follows: —

"Before the advent of the British, the Mussalmans had all the advantages, appertaining to the ruling classes. The covereigns and the Chiefs were their Coand great officials. The court language responsibility and carrying influence and theirs. The Hindus did occupy some the Mussalmans.

By a stroke of misfortune the Mussalmans had to abdicate their position and

descend to the level of their fellow Hindu Countrymen. The Hindus who had stood in awe of their Mussalman masters were thus raised a step by the fall of their masters, with their former awe dropped their curtesy also. The Mussalmans who are a very sensitive race naturally resented the treatment and would have nothing to do with either their rulers or with their fellow subjects. Meanwhile the English education was introduced by the rulers and entirely turned the tables."

Sir W. W. Hunter has given a vivid account of this historical retrospect:—

"In the last century Mussalman collectors gathered the Company's land-tax in Bengal. Mussalman Fouzdars and Ghatwals officered its police. A great Mussalman Department, with its head quarters in the Nawab Nizam's palace at Murshidabad, and a network of Mussalman officials over every district in lower Bengal, administered the Criminal Law. Mussalman jailors kept ward over the prison population of Northern India; Kazis or Mohammedan Doctors of Law presided in the Civil and domestic Courts. When the Company first attempted to administer Justice by means of trained English officers in its Bengal possessions, the Mohammedan Law Doctors still sat with them as their authoritative advisers on points of law. The Code of Islam remained for many purposes the Law of the land; and the ministerial and subordinate officers of Govt. continued to be the almost hereditary property of the Mussalmans. But with the introduction of English Education "The Hindus began to pour into every grade of official life; and the State System of education in 1854 Completed dhathe Gaevel Wigan Kosha disappeared everywhere even in the mosques.... The Mussalmans lost all ground.....It became apparent that western instruction was producing not only a redistribution of employment but also an upheaval of races.

Learning of a foreign language required hard application and industry. The Hindus were accustomed to this even under the Mussalmans. The Mussalmans lost political power and were gradually ousted from their lands, and their offices. They kept themselves aloof from anything that brings them into contact with the Hindus (viz. education) They were soon reduced to a state of utter poverty and ignorance."

Bishop Heber who travelled extensively in India wrote as follows on 10-1-1824 \*

"They (the Mohammedans) are in personal apperance a finer race than the Hindoos; they are also more universally educated and on the whole I think a better people in as much as their faith is better. They are haughty and irascible, hostile to the English as those who have supplanted them in their sovereignty over the country, and notoriously oppressive and avarcious in their dealings with their idolatrous countrymen whereever they are yet in authority. They are, or supposed to be authority. more honest and to each other they are not uncharitable, but they are, I fear less likely, at present than the Hindoos to embrace Christianity though some of them read our Scriptures. They have however contracted in this country many superstitions of castes and images for which their western brethren the Turks and Arabs are ready to excommunicate them and what is more strange, many of them, equally in opposition to their own religion and that of the Hindoos are exceeding drunkards."

Islam and India: "Under the influence of Indian and Persian Scholars the primitive philosophy of the Quoran had been expanded into the mystical interpretations of the

Sufi School by which the poetry of Islam became a lyrical version of the Vedanta. After the fall of the Ommayad Dynasty the Persians became the intellectual leaders of Islam in Asia with the Arabs and Turks as their disciples. (Ibid P. 280)

by the time of Allauddin. Even the typical Muslim came to regard India as his spiritual home and to make Islam in India the highest expression of a great world-religion. The process had already begun when the doctors of Islam under Harun-al-Raschid began to expand the primitive doctrine of Islam by the study of Indian religious thought. It was continued when the Arabs gained a firm footing in Aryavartha and again when Mahmud of Ghazni filled the harems of the Mussalman world with Indian women and sent thousands of Indian craftsmen forth to make their religion serve the material as well as the spiritual needs of Islam in Western Asia. The Indian craftsman was always a religious teacher, and the foundations of the belief were not shaken when he took a Muslim name and invoked the deity as Allah instead of Ishvara. The final conquest of Hindusthan brought the baser elements of Islam into close contact with Indian civilisation. But even while India lay prostrate and bleeding under the oppressor's foot the Indian ideal was slowly permeating the social and spiritual life of the Mohammedan conquerors and Islam was adjusting its dogmas to the Indian religious synthesis, (Ibid P. 307-308)

The psychological effect of the Mohammedan conquest: The sword of Islam was the Creator's pruning knife which removed the decaying branches and cut back the unfruitful growth of the tree of knowledge he had planted in Aryavartha.

The first effect of the Mohammedan invasions and break-up of many ancient seats of Brahmanical learning was therefore a great impetus to Aryan Culture in the Deccan and Southern India, a rush of learned Brahmins and skilled Craftsmen

<sup>\*</sup> Bishop Heber's Journal Vol III. P. 266.

<sup>\*\* .</sup>E B. Havell's Aryan Rule in India, Paar 280 ig 1406. By Siddhanta eGangotri Gyaan Kosha

to the friendly shelter of the Chola and Rastrakuta courts or those of their tributaries (Ibid. P. 325)

Impact of Hinduism upon Islam and viceversa: After the Mohammedan conquest, especially after the 14th century onward. when independent dynasties mostly of Indian descent, began to set themselves up in the more distant provinces of the Delhi Empire, from that time the craftsmen of these Indo-Mohammedan courts began to revive the finest traditions of Hindu culture in their wonderful mosques, palaces, public gardens, wells, bathing places and irrigation works, consecrated as of old to the service of one God whom Brahmins worshipped as Ishwara or Narain, Mohammedans as Allah. Each of the Mohammedan cities of Ahamadabad, Gaur Jaunpur, Mandu, Bijapur developed distinctive types of building derived from the local characteristics of the parent Hindu cities. The Saracenic architecture is only a new development of Indo-Aryan culture.

During the process of development, Islam in India was in a state of almost complete isolation spiritually, intellectually from the rest of the Mohammedan world (lbid. Pp. 330 - 331.)

The dividing line between a follower of Zoraster and a Persian Shia or between an Orthodox Hindu and an Indian Shia was more a question of ritual than of esoteric religious doctrine.

The Shia was a philosopher, the Sunni a dogmatist. The Sufism of Persian Mussulmans was a development of Shia philosophy. The Sunnis had no desire to go beyond The Sunnis had no desire to go beyond a literal interpretation of the law.

Persian Mussulmans were mostly Shias; likewise Hindus of the higher castes, when they embraced Islam.

The Sunni faction in the Muslim courts recruited by constant influx of foreign rulers and military adventurers— Arabs, Abyssinians, Turks and others—

invasions. The Sunnis referred contemptuously to Indian Shias and to the Moghul mercenaries of the same sect as 'foreigners and new Mussulmans' implying thereby they were heathens and heretics (Ibid p.333)

Many Hindu and Jaina teachers both before and after the Mohammedan invasions had condemned the ritualistic use of images as contrary to the true spirit of Vedic Philosophy. Probably it was with the object of reconciling Indo-Aryan religion with Islam that Jaideva in the thirteenth century and Ramanand in the fourteenth were as emphatic as the Mullas in denouncing idolatry. Chaitanya's mission would not have been so indulgently regarded by Mohammedan officials if he had not avoided giving offence on this point. Kabir, the Hindu weaver was so strong in his protest against image-worship that Mohammedans disputed with Hindus for the honour of performing his funeral rites. Nanak, the first guru of the Sikhs taught the vanity of image-worship; the tenth guru, Govind Singh absolutely prohibited it. (Ibid P. 342.)

In the fifteenth century there was thus a tendency among the Indian Mohammedans towards a better understanding with their Hindu neighbours in religious questions-a movement strongly supported by Hussain Shah and other Mussulman rulers and encouraged by Hindu teachers such as Kabir, Chaitanya and Ramanand. (Ibid P. 380)

In both communities there were men of the highest religious ideals, but the facts Mohammedan historians show that the differences between them by were sociological and political rather than religious. Islam was an individualistic cult and especially a protest against the restraints which an older and more developed civilisation—in the interest of the whole community-placed upon individual liberty. In theory at least all men within the fold of Islam were equal. But the doctrine of might is right prevailed in practice. It took away from the community its liberty helped to keep alive the same first Mohammedan

might is light to community its Hodu
took away from the comm political system build upon the bed rock of the free village community was essentially an imperial democracy. (Ibid P. 404.5)

The Mussulman political creed increased the rigour of the caste system and aroused a revolt against it. It held out alluring prospects to the lower strata of Hindu Society, Islam was like the Renaissance of Europe, a city-cult. It made the nomad leave his tent and sudra abandon the village, but it left the heart of India and the village unchanged." (Ibid P.405-6).

#### Islam in India \*

"Islam represents to the low caste what the Buddhist orders once represented —a perfect democracy in which stains of birth, of blood, of occupation are all blotted out by the utterance of the formula of fraternity. There is no God but God and Mohamed is his prophet.

The word Shaik prefixed to the name indicates that he comes of a family so adopted by conversion. The vast majority of Mohmmedan cultivators, boatmen, and builders of India are thus Hindu by blood and Moslem by creed. The Gods of the old faith become the Saints or "Pirs" of the new. They pray at their tombs to the dead as well as for them and are regarded indulgently by the orthodox and learned of the new faith as illiterate and therefore superstitious.

The puritan side of Islam finds expression in the Sunni sect, and the ornate aspect in the Shia. It is the Shias who commemorate the Caliph Ali and the deaths of Hassan and Hussain. They carry the tombs of the martyrs in procession at the Muharram, and whenever they are bereaved they mourn for the family of Ali instead of for their own. Geographically the Shias are Persian and in India are most numerous in Bengal and round Lucknow. The sterner and narrower faith of Sunnism formed the royal faith of Delhi and Hyderabad.

The influence of the Indian environ. ment is felt further in many social developments of Islamic Community. It is not unnatural that there should be a great aptitude for the formation of castes, and a stern refusal to break bread with those who are not of the chosen group. In other directions also there is approximation to custom. Many Mussulman families in Bengal would turn with horror from eating beef. The wife insists that her own hands and no others should cook the food eaten by the husband. The re-marriage of widows is discountenanced by the highest standards of taste, and in the royal family of Delhi, the life of a widowed princess was spent exactly like that of a Hindu woman who had lost her husband; in austerity, prayer and study. Finally that hymn to the Ganges which is among the first things learnt by a Hindu child was written three or four centuries ago by a Mussalman.

On its divine side - ignoring those dim reaches of Sufism which only saints attain, Islam stands in India as another name for Bhakti or the melting love of God, In the songs of the people the Hindu name of Hari and the Mohammedan name of Allah are inextricably blended, and as one listens to the boatmen singing while they mend their nets, one cannot distinguish the hymn from the poem of love."

# Islam and Hinduism—Unity of Indian Life

"In devotion to the mother, and in chivalry for old age, Mahommedan and Hindu, high and low, in India are absolutely at one. It is a mistake to suppose that even the religious demarcation between Hinduism and Islam has the bitterness that divides for instance General from Rome. Sufism with its roll of saints and Martyrs, contributes to Mohammedans a phase of development which matches a phase of development which matches a postles of either faith are recognisable by apostles of either faith are recognisable the other. The real divergence between the two religions lies rather in the

\* (The Web of Indian Life By Sister Nivedita (P. 233.)

\$\frac{1}{2}\$ Some twenty millions (Now 3crores) of Indian Mussalmans are Shias. Shiasm is also the State religion of Persia. There are large numbers of Shials in Hijaz in Egypt and other parts of the coverled barbard of the Coverled By Shials in Hijaz in Egypt and other parts of the coverled barbard of the Coverled By Shials in Hijaz in Egypt and other parts of the coverled barbard of the Coverled By Shials in Hijaz in Egypt and other parts of the Coverled By Shials in Hijaz in Egypt

of associated customs, than in doctrines which are not philosophically incomprehensible. The Mohammedan derives his customs from Arabia and from a period in which the merging of many tribes in a national unity was the great need: the Hindu bases his habits on his own past and on the necessity of preserving a higher civilization from modification by lower. In other words the difference between the two deals rather with matters of household and oratory, woman and the priesthood than with those interests out of which the lives of men and activities, civic and national are built. This fact is immediately seen wherever either faith is sovereign. Many of the highest and most trusted officers of the Hindu ruler will be Mohammedans, and to take a special instance I may say that I have nowhere heard such loyalty expressed for the Nizam of Hyderabad as by the Hindu member of his Govt. In the region north of Benares again where Mohammedanism has been tranquil and undisturbed for hundreds of years, there is something very near to social fusion between the two. A significant indication of this lies in the names given to boys which are often - like Ram Baksh, for example - compounded of roots Sanskritic and Arabic.\* "

# Are Indian Mussalmans a different race or nation?

The following facts compiled from the Census Report of India, 1901, will show how large a proportion of the Mussalman population is composed of indigenous elements. In Bengal the local Mohammedans most of whom belong to the agricultural classes are in the main descendants of local converts from Hinduism. In Malabar, the only place in Southern India where the faith of Islam has many adherents, the majority of Mussulmans are said to be the descendants of local converts made by the Arabs who frequented the coast as far back as the beginning of the 8th century. In Gujrat the Bohras, Khojas and Memons all of whom are now Mohammadan, are of Hindu ancestry, and in Rajaputana the

Mohammedans are for the most part, "the descendants of Rajaputs who were converted in the time of the Delhi Emperors. of the remainder many are Meos, also of indigenous origin. Even in the North West India, a large portion of the present day Mohammedans have little or no foreign blood in their veins and of 14,141,122 Mohammedans in the Punjab only 1,114,243 were returned in the census of 1901 as Pathans, 491,789 as Baloch, 340,063 as Sheik, 315,032 as Saiad and 111,885 as Moghul that is to say only 16% of the total population are of foreign The rest (i. e.,) about 84% are mostly converts from indigenous races such as Jats who numbered nearly 2 million the Rajputs and Arains about 1 million and the Jolahs, Awans, Gujars, Muchis, Kumbhars, Tarkhans and Telis from one to two thirds of a million each. The vast majority of the present day followers of Islam are shown by their caste designation to be the descendants of local converts. (Census Report p. 384-386.)

The following extract from the Pun-Administration report 1854-55 jab and 1855-56 also throws light on the same subject. There are in the Punjab 71 millions of Mohammedans to 51 millions of Hindus. This numerical predominance of Mohammedans is remarkable and unusual in India. From the eastern boundary that is from the river Jumna to the Chenab, the Hindus preponderate, from thence to the trans Indus frontier and in the Southern districts the population is almost entirely Mohammedan. But among these later, while many are of pure Mohammedan extraction, yet many are of race converted to Mohammedanism Hindu under Moghul Emperors.

Messrs. Garrat and Thompson the well known historians observe as follows:

"Communalism is an old Indian problem which time does little to solve. Only to a small extent is this enmity based on race or religion. It may be better regarded as the revolt of emancipation.

Select Essays of Sister Maliversite on pyaras 209 (Sister Nivedita landed in Calcutta in 1898 and made her home at Belur. She died in 1911.)

ted lower caste Indians against the social and financial domination of the higher castes. The Muslim invaders brought very few of their own countrymen into India and it is only in the extreme north of the peninsula that central Asian types are common. According to census reports hardly a sixth of the Mohammedans, even in the Punjab, are of a different race from the Hindus. The great bulk of Indian Muslims are descendants of converts; in nearly every case of converts from the lower caste Hindus, Many Hindu Customs, and some times even the caste system, still survives amongst them. (see Census Report of 1921. Section 198). But their new religion gives them a self-respect and class conciousness which are denied to those who remained in the Hindu system. Recently the work of Dr. Ambedkar and others has had a similar effect upon the depressed classes amongst the Hindus.

Almost invariably there is some economic basis to Hindu and Muslim rivalry. In many parts the Hindus are the shop-keepers and money-lenders, the Muslims peasants. In cities the petty employers and shop-keepers may be Hindu and their labourers chiefly Muslim. Sometimes, as in Bombay, north country Muslims have been brought in as strike-breakers. Where such rivalry exists, disturbances usually follow some religious provocation—the sacrificial killing of cows or the playing of music in front of mosques—but the underlying force is an economic grievance."\*

# Mr. Fredrick Pincott on the Hindu. Moslem Problem †

(In his weekly telegram to the TIMES, the Calcutta correspondent of that journal is endeavouring to show that the whole Mussulman population of India is opposed to the Congress, that all the followers of Mahomed are acting as one man against the Congress. This is the central point of opposition at the present moment to the Congress proposals. We, therefore, give

prominence to the following observations of an eminently qualified writer, (Mr. Frederick Pincott M. P.) in the May number of the (Conservative) National Review, replying to a misleading article by Mr. H. G. Keene, C. I. E. (-ED. INDIA. 1890)

The only real ground there is for the asserted want of basis for unanimity among the people of India, is the undoubted divergence in sentiment between the Hindus and Mussulmans.

But this divergence is much less than is generally supposed; and, in the parts of the country free from the judicious outside influences, has long since ceased to be as ordinary factions. In the principal towns, more especially in those which were centres of Mussulman power, the two religions are somewhat sharply divided-a division which is more exaggerated than allayed by official discrimination. But in more remote and country places, social difference has almost disappeared; that is to say both sections of the community join in all municipal, social, and festive matters without let or hindrance on the score of religion. It is true that they do not dance and dine in each other's house; but we should remember that "Life is not all What we consider beer and skittles." social intercourse is not the custom of Asia, whether among people of the same This remark or of different religions. answers a recent writer in MADRAS MAIL, who triumphantly descanted on the fact that, after drill, the Sipahis of a regiment break up into their different religions for food and rest. It requires 10 "bond of discipline," as that writer thought, to hold them together on parade any more than is the case in an English Factory, where the men meet together, perform their duty and the duty, and then break up and return to their several homes. This natural and customary action implies no antagonism whatever whatever. As far as the ordinary usages of citizenship of citizenship go, Hindus and Mussulmans have long cottal have long acted together in perfect have mony and the continue mony and that happy feeling will continue

Rise and fulfilment of British rule in India — Edward Thompson and G. T. Garrat, p. 623, t England in India 1890, CC-O. Jangamwadi Math Collection, Varanasi Digitized By Siddhanta eGangotri Gyaan Kosha

to become more and more apparent. Munshi Malikha Ram tells us plainly (India Magazine for August, 1889, p. 395.) that in the Punjab, "the country people lay no great stress on religious dogmas; they are, in fact, only nominally Hindus or Mohommedans." He admits that there is a certain amount of antagonism in the towns, but states that, "This bigotry is unknown in the country; there the people live together like brothers."

The experience of Mr. Kempson, at Bareli, so long as twenty years ago, is much to the point. Now, Bareli was an important Mussulman centre, and there we might expect feeling to run high, yet in Bareli, Mr. Kempson established a Boarding School for the children of both religions.

The result was most satisfactory; there was even keen competition among parents to pay the fees and maintain their boys at that school for the applicants were always in excess of the vacancies. More marvellous still, the boys lived together in the same houses, and joined in cricket and the other amusements, just as English boys at a public school. One such fact is more valuable than much speculation.

The distribution of the Mohammedan population is a matter of much importance although no one has hitherto called the least attention to it. It is customary to speak of the Mussulmans as one-fifth of the population; and the common impression is that every fifth man you may meet throughout the vast peninsula will be a most erroneous conclusion; for the census and that the Believers in the Prophet Areas,

Thus, in the southern half of the eighteen to one; and the small number of the Mohammedans there are aggregated in a and the North West Provinces they care and the permission; and they

are there, also, almost confined to town life. In Oudh they form but a tenth of the people; while in Bengal, notwithstanding all the ignorant slander about Babus and Bengalis, fully one-half of the people are Mohammedans. In the Punjab, however, the Mussulman population is in the ascendant; for there we find three Mahommedans for every two Hindus; and not only do they there out-number the Hindus, but they are found in all ranks and places, down to the remote corners of village life. It is evident from these unassailable facts that it is quite possible, where there a wish to do so, to constitute fair and workable constituencies, over the greater part of India.

In the preceding remarks I have, in conformity with usage, spoken of Mussulmans as members of one faith; but in fact, Mohammedans are divided, in India itself, into irreconcilable factions.

There is not only the well-known division into Sunnis and Shiahs, 'the members of which are as antagonistic to each other as they are to the Hindus; but their numerous racial differences are as acute as those arising from religious ideas. Any one familiar with India will know how accentuated are the differences between the Saiads, Shaikhs, Pathans, Moghals, Mohammedans, Rajputs, Jats, Gujans, Kashmiris, Meos, Diskkhanis, Moplas Etc., These divisions of the marked well population in Mohammedan and their differences are still further aggravated by the presence among many of them of the caste system of the Hindus giving rise to the Memons, Borahs, Khojahs, Julahs, Dhaniyas, Ghosis, Kunjers, Manihars, Kassais, etc. And even these special Indian sub-divisions of Mohammedan society are in addition to, the recognised seventy three sects into which the Mussulman Faith is Divided.

It would have been fair had Mr. Keene alluded to these differences among Mohammedans, when noticing the divergencies among Hindus. In my opinion such matters have nothing whatever to do with the rights and cohigations of citizens with the rights and cohigations of citizens

as men; but it is evident that Mr. Keene's statement that "the Bengalis are Hindus, so are the Rajputs and the Sikhs," require considerable modification. It is amusing also to note that the Shaikhs, although Mohammedans, are invited to, perform certain functions at Hindu marriages, they being the converted representatives of a Hindu caste to whom these fun. ctions were appropriate. What vitiates the views of those who seek to exalt Mohammedans at the expense of Hindus, is the assertion that Mohommedans ruled the whole of India, and that the British conquered the country from them. Both statements are erroneous, for during the whole period of Mohommedan power, vast portions of India remained in the possession of independent Hindu rulers, against whom the force of Islam broke in vain. Furthermore, it is a remarkable fact that with the exception of Mysore the Mohammedan rulers offered but a feeble resistance to the advance of England's troops. All the really stubborn fighting was done by the Hindus:—in the conflicts with the Rajputs, the Maharattas, the Pindaris, and in the desperate struggle with the Sikhs for the possession of the Punjab, there is absolutely no historical evidence whatever to support the assertion that the Mohammedans of India are a manlier race than their Hindu fellow countrymen; all the evidence is distinctly the other way. Their administrative capacity is notoriously inferior to that of the Hindus; and their deficiency in that respect is as conspicuous in every country in which Mohammedanism prevails as it is in India. It is the result of the mental discipline to which Mohammedans are subjected to, and has nothing to do with climate or race.

Another fact also is persistently lost sight of, and that is, that

The Bulk of the Mohammedans of India are of the same flesh and blood as their Hindu Compatriots.

It is customary to speak of them as

rampant in the utterances of those who think it good policy to set peaceful citizens by the ears. The sober truth is that a few hundred years ago, under the pressure of Persian conquest, many millions of Indians were led to profess the Mohammedan faith. Their descendants, have remained in that profession, and, by the natural increases of population favoured by their more intimate alliance with the ruling class, these descendants of converted Hindus have expanded to their present proportion. But this change of faith has not changed their nationality, nor their language, nor their wants, nor their interest in the country, nor anything else that could debar them from uniting in the attainment of common political rights, common defence from aggression, and common facilities for commercial and intellectual progress. To infer, as Mr. Keene does, that the Mohammedan half of the people of Bengal would refuse to co-operate with the other half of securinga voice in the management of Indian affairs, is to imply that Mohammedans mere fools.

Now the favourite theory of the opponents of the Congress is that the Mussulmans are the politically superior race; but would their superiority be shown in any such weak-minded abstention? Are they so silly as to suppose that they would not benefit by any remissions of taxation or improvements in administration, which might be secured by united action? I will not insult not insult my Mohammedan fellow-subjects with any such humilitating surmises. Those among them whom I have met are men of intelligence and discernment, and are quite as anxious to secure the happiness of their court of their country as their Hindu brethern of I refuse to I refuse to consider them aliens of India as a small result of them aliens of them aliens of them aliens of them aliens of them. India as emphatically as they themselves would repel the assertion. the contrary is as derogatory to them as to maintain that the maintain that the Protestants of England ceased to be Englishmen because the changed their faith at the time of the Reformation Reformation. The Mussulmans are word much Indians, in every sense of the word as the Hindus Silver Ising Parsis error lurks in Mr. Keene's mind while it is Digitize Bryddhists and Chejstians, at hey have the CC-O. Jangamwadi Math Collection, hile ait is Digitize Bryddhists and Chejstians, at hey have

same claims and interests, and no one has the right to separate them from the general body of their countrymen, and to subject them politically to exceptional treatment.

The supposed rivalry between Mussulmans and Hindus is A Convenient Decoy to Distract Attention, and to defer the day of Reform.

I do not wish to assert that there is no antagonism between the adherents of the two faiths; but I do most positively assert that the antagonism has been grossly exaggerated. Every municipal improvement and charitable work finds members of the two faiths working together, and subscribing funds to carry it out. Every political newspaper in the country finds supporters from believers in both creeds. Just as the same is witnessed in the proceedings of the Congress.. The members of the Congress meet together as men, on the common basis of nationality, being citizens of one country, subjects of one power, amenable to one code of laws, taxed by one authority, influenced for weal or woe by one system of administration,...urged by like impulse to secure like rights, and to be relieved of like burdens. If these are not sufficient causes to wield a people together into one common alliance of nationality, it is difficult to conceive what would be sufficient. It is for this reason that the organization has been called the "Indian National Congress"; not because, as many besides Mr. Keene have assumed, that it claims a non-existent unity of race, but because it deals with rights and interest which are national in character and matters in which all the inhabitants of the Indian peninsula are equally concerned. \*

Under the Caption "The Civilisation of Northern India — A contribution to the study of Hindu-Moslem relations", Mr. Rabindra Narayan Ghosh, M. A., had contributed a series of five articles in Dawn and Dawn Society's Magazine of Calcutta in the year 1911,

The Editor of that Magazine in his prefactory note observed :-

In this series of articles the writer approaches the subject of Hindu Moselm relations in the present and in the past from the standpoint of Hindu-Moslem culture, literary, artistic, social and religious, as distinguished from the politicoview-point from which the economic question is ordinarily approached by most of our publicists. He seeks to establish what appears at first sight to be a very remarkable statement that much of Hindu culture as it obtains in Upper India is of Muhammedan origin and vice versa, that much of Muhammedan culture is of Hindu origin; and that, consequently, if the subject of Hindu-Moslem relations be approached from the standpoint of Indian culture it will be found, to quote the words of the writer himself that "the Hindus and Mahomedans of Northern India represent certain common traditions and common modes of expression which properly be styled neither Hindu nor Muhammadan, but simply North Indian" The importance of a study at the present moment of the Hindu-Moslem problem from the standpoint of Actual facts in the life and civilisation of Northern India during the last five or six hundred years or more cannot be overrated; for the theory of Hindu-Muhammaden separation has been within very recent times gaining popularity. In this connection we beg to draw the reader's attention to a very similar view enunciated at Secunderabad in 1901 by the renowned Mahomedan scholar, Dr. Syed Ali Bilgramy t—whose recent death is a great public loss-at a meeting in honour of the late Mr. Ranade:

India in England Vol II. G. P. Varma & Bros. Press Lucknow 1890. He is the author of a translation of Le Bon's Civilisation of the Arabs from French into Urdu-a highly spoken of book highly spoken of a translation of Le Bon's Civilisation of the Arabs from French and Bilgrami was also lecturer in Marathi at the Oxford University. The late Mr. Syed he account was also lecturer in Marathi at the Oxford University with which Ali Bilgrami was spoken of a translation of Le Bon's Civilisation of University. The late which he acquired a knowled and facility with which continued a knowled and facility with which he acquired a knowled and facility with which continued a knowled a knowled and facility with which continued a knowled and facility with which continued a knowled a knowled and facility with which continued a knowled a he acquired a knowledge of a large number of Oriental and European languages. Sy the Khasa devoted

"So much are we, Mussalmans of India, wedded to our country that we have been called and are being called to this day by all the Mussalmans of Turkey, Persia and other Muslim countries, by the generic name of 'Hindi', which I need scarcely tell you, though phonetically different, is morphologically the same as Hindu. But this is not all. Being Mussal. mans of India, we are intellectually and socially superior to all the barbarian hordes of Central Asia to the inhabitants of Turkey and Persia, and to most of the races who characterise us as Hindus... Just as the Sassanian literature and Sassanian culture reacted on Islam in Persia and produced men like Jelaluddin Rumi and Omar Khayyam; so has the marvellous philosophy and culture of India reacted on Islam in this country and produced the Indian Mussalmans. The question of the influence of ancient civilisation on Islam in various countries, is of deep interest student of History. But I have neither time nor is this a fitting occasion to enter into it. My point is simply this: that we, Mussalmans of India, are the product of Islam, acting on and being reacted in turn, by the ancient civilisation of India.

1

In most of our present day discussions in the press and on the platform, of the problems of Indian nationality, the questions are approached almost exclusively from the political and economic standpoints, and seldom from the side of inner cultural development, religious, literary, social, and artistic. For instance, one of the most trying and consequently the most frequently discussed problems is that of Hindu-Mahammadan Unity. This problem has hitherto been sought to be solved by emphasising the common interests, political and economic, of both communities as children of one soil, and by pointing out how these interests can best be served by

the united efforts of Hindus and Muham. madans. Nay, it is supposed that political and economic interests furnish the only common grounds on which Hindus and Mahammadans can meet as brothers and comrades, and that beyond this, in the fields of inner culture, social, religious, literary and artistic, the interests of the two communities lie far apart, and that any emphasis on these more intimate concerns of Hindu-Muhammadan life will only serve to stir up differences and hostilities. Plausible as this prevalent view of Hindu-Muhammadan relations undoubtedly is, a closer view and analysis of the whole of modern Indian culture, especially of the culture of Northern India, will show that the present views of most Indian publicists on this question are mainly the result of either a misconception or an ignoring of the actual situation. For the notion that as regards art, religion, literature and social culture India is to be conceived of and treated as Hindu India plus Muham maden India, the two being regarded compartments sharply water-tight differentiated from, and exclusive of each other - this notion loses its speciousness soon as we come to look closely into the actual facts of modern Indian and especially of North Indian life. It is only a proper realisation of the composite of rather synthetic character of the civilisa tion of Northern India, and a proper study also of the nature and sources of the broad features of Hindu and Islamic culture which go to make it up, that can give us an insight into the real nature of Hindu Moslem relations in India. Such a study will reveal the striking fact that much of Hindu culture as it obtains in Upper India is of Muhammadan origin and much of Muhammadan culture is of Hindu control Hindu origin; nay, in many fields of social and artistic culture, such as music, painting architecture, ting, architecture, dress and social etiquette as also in the Court of as also in the fields of literary and religions culture, in so far as these are traditions of and unaffected by modern conditions of

many years to study of Sanskrit and was perhaps the only Mahommedan who had the rare distinction of being appointed on several occassions as an examiner in Sanskrit by the Madras Mr. Syed Ali Bilgrami who was a high official in the Hyderabad State was the younger the limit of t

life and thought, the Hindus and Muhammadans of Northern India represent certain common traditions, and common modes of expression, which present a unique Hindu Moslem culture-a synthesis of synthesis which may properly be styled neither Hindu nor Muhammaden, but simply North Indian.

To begin with, we may take a typical, though simple case, which will serve to indicate how very closely the strands of Hindus and Moslem culture have been interwoven to make up the beautiful web of North Indian life. Every one knows that the Benares Sari is held all over Northern India, and especially in Bengal, as a treasured possession in all Hindu homes, and even regarded with a sort of sacred feeling being worn on all sacred and ceremonial occasions. associations that cluster round this Sari in silk & gold are peculiarly Hindu and there is not the slightest suggestion of incongruity in its use as a sacred robe on Hindu ceremonial occasions. Yet the designing and weaving of this most intimately Hindu commodity has for generations been mostly in the hands of the hereditary Muhammaden weavers of Benares, who form a close brotherhood, and who have been handing on the traditional methods and designs of the craft from generation to generation.\* Here we have the appatently anomalous case of a commodity intended for the use of Hindus and to be used by them in some of the most intimate and sacred concerns of their life, designed and woven almost exclusively by a guild of Muhamaly of Muhammadan weavers. This anomaly the part be explained by supposing, on the part of the Muhammaden man, a sympathy with, and understanding of some at least of the intimate feelings and idiosyncracies of his Hindu buyer. But the Benares Sari is only a typical control of the Benares and industrial typical case. In almost all the industrial arts that have for ages been acting as a beautiful arts that have for ages been acting as a beautifying and refining influence in the life of Honor distance as life of Upper India, such for instance as

carpet and shawl weaving, cotton-printing, embroidery, stone and wood-carving, bidri and enamel work, brass inlaying in wood and so on, the Hindu and Muhammadan craftsmen work side by side, and their work is regarded by members of both communities as quite in keeping with the general spirit and atmosphere of their traditional home and civic life. Surahi, the Hukka bowl, the Chillam, the Pandan, the Attardan, the Shawl, the carpet, and in fact many of the articles in use in elegant society, are made in numerous varieties, by Hindu and Mussalman craftsmen for members of both communities. The art of ornamentation of copper and brass by means of lac is essentially Muhammaden, but it has been largely adopted by the Hindu workers of Jaipur, one result of this being that Muham. maden craftsman, in response to a popular Hindu demand, and following the lead of the Hindu workers of Jaipur, are taking to the production of Hindu (often mythological)designs. (vide Sir George Watt's Indian Art at Delhi, P. 20), Again, the art of enamelling on gold is one of the premier arts of Jaipur, and is in the hands of Hindu craftsmen. But they have to obtain their colours in opaque, vitreous masses from Lahore, where they are prepared by Muhammaden Manikars or bracelet-makers (Ibid pp. 22-23). Take another case. The weaving of silk Lungis or Pagris, which is an important industry in certain towns in the Punjab, such as Peshawar, Kohat, Bhawalpur and Multan, is carried on both by Hindu and Mahammaden craftsmen, so that at the Delhi Exhibition of 1903 side by side with the goods made by Haji Malik Rahman and Gholam Hossain of Peshawar were exhibited those by Kishan Das and Tulsi Ram of Bhawalpur (Ibid., p. 301) Many such instances might be given but one of the most striking features of this blending of Hindu Muhammadan elements in the practice and patronage of the crafts has been thus strikingly described by Sir George Watt in his Indian Art at Delhi (P. 66) a book from which we have already quoted. "In travelling from

Vide Prize Essays on trade guilds in India, by Dr. Coomaraswamy in The Modern Review, March 1911.

The Sri Yanthea langamwadi Math Collection, Varanasi Digitized By Bediana et angotri Gyaan Kosha

one end of India to the other in the study of crafts and industries, one circumstance is brought home to the observer more forcibly than almost any other, namely, that while a very large percentage of the skilled labour is Muhammadan, the industries are financed and controlled by Hindus. The division of labour is often carried to remarkable extents. For instance, the designers in the Kinkhab craft are exclusively Muhammadans, the weavers largely Hindus, while the owners of factories and the traders in Kinkhabs are almost exclusively Hindus. This state of affairs prevails all over India, and even in Rajputana the majority of the stone masons are Muhammadans. In another passage of the same book Sir George Watt refers in particular to this feature in the practice of the craft as noticed in the Kinkhab trade of Benares. "In Benares the writer was enabled, through the enthusiastic co-operation of the Collector, Mr. Radice, to visit all the leading Kinkhab weavers at their factories and to discuss with them the origin of the designs in use: It then transpired that there are usually three persons concerned with the Kinkhab trade - the designer who is invariably a Muhammadan; the weaver who may be either a Hindu or a Muhammadan; and the vendor or trader who is almost invariably a Hindu". (Ibid. p. 335).

The process of mutual assimilation in forms and designs of the material surround. ings and appanages of Hindu and Muhammaden life in Upper India is nowhere so markedly prominent as in the case of dress and architecture. The civic outdoor dress worn by the males, consisting of the Jama, and the Pagri, is the same for both communities. The common indoor costume, both of Hindus and Muhammadans in many parts of Northern India, especially in the villages, is the simple Dhoti and Chadar. Parts of the female attire again, the Angia, the embroidered scarf or veil, and the folded skirts of the sari or the petticoat as the case may be are common to the two communities in many parts of Upper India.

In Architecture also, especially in civic and secular architecture, the prevalent traditional style in Upper India-such as one notices in the palaces, Serais, street fronts and bathing ghats of the great cities of Rajputana, Central India, the Punjab and the United Provinces, is the result of a remarkable blending of Hindu and Muhammadan features. The bulbous domes, sometimes in a foliated form, the pointed arches, the octagonal kiosks and towers, as also some of the ornamental floral designs carved on walls and window. screens, that are so characteristic of Indian architecture, Hindu and Muhammadan, in Northern India, are probably all to be traced to a Muhammadan source. While the richly carved stone brackets and projecting balconies, the carved square pillars supporting horizontal architraves and flat ceilings, and in general the tendency towards elaborate carving and ornamentation of wall-spaces, -features which are very often to be observed in combination with the more or less Saracenic features noted above in one and the same structure, are strictly of Hindu origin This intermingling of features of the two styles has been carried on for such length of time, and often with such taste and propriety that the result is in most cases free from the defects of a merely hybrid style, and it is really very difficult to-day to point out with any degree of precision the features and details which have been derived from either of the two streams of culture, Hindu or Islamic. In religious architecture, it is true the Hindu and the Muhammadan styles show marked differ ences, as may be expected from the divergence of the Quoranic ideals, with their strong aversion to plastic representation sentations of religious subjects, difference their insistence on the sharp rentiation of the secular from the sacred concerns of life, from the mythological conception of the Hindu Puranas and the Hindu ideal of the apotheosis of common life. The Moslem provides in his mosques blank wall spaces decorated, if at all, with floral designs, and the beautiful lettering of the Archicolar of the Arabic Quoran, and vast dome roofed halls afford CC-O. Jangamwadi Math Collection, Varanasi Digitized By Grandanta eGangoiri Gyaan Kosha

temple walls from top to botom with carvings which represent not only the stories and pageants of his gods and Avatars but also scenes from the common life of man and beast and plant woven as it were like an "embroidered veil" on the mystery of the infinite enshrined in the darkness of the cell. But here also in field of religious architecture forces of social contact operating through long centuries have made themselves felt. The semi-religious tombs of the Rajput princes in cities like Udaipur and Alwar, and the tomb of Ranjit Singh, the Sikh hero, at Lahore, are markedly Saracenic in form and yet in most cases preserve the essential characteristics of the lain style. The Saracenic dome, and especially its foliated variety has been largely adopted by the Jaina community of Northern & Western India in their temples. The comparatively young community of the Sikhs, whose religion, however, has not up till now furnished much impulse towards architectural achievements on any large scale, have in their central Golden Temple at Amritsar drawn largely from the Indo-Saracenic architecture then in vogue. Nay, even in Bengal, scholars are tempted to see in the pointed arches and octagonal towers of the brick temples of the country, signs of the borrowing of Saraceni forms by Hindu architects as a result of the close and friendly intercourse of Hindus and Muhammadans during the fourteenth and fifteenth centuries. hand, the presence of Hindu and Jaina features in the and carving of the old Muhammadan mosques and tombs at Delhi, Ahmedabad, Ajmir, Gaur, Jaunpur Etc., is a remarkable feature of Indian architectural history. It is to be remembered that the early Muhammadan rulers, and to a large extent their successors, too, had to employ Hindu and Jaina architects on most of their religious buildings, and naturally these Indian architects contributed not a little towards the formation of what is known as the Indo. Saracenic style.\*

As in Architecture, so in the allied field of Painting, the close intermingling of Hindu and Mohammadan elements is a striking feature of the art as still practised by the few traditional artists of Northern India, Hindu or Muhammadan, who still survive the general decay that has overtaken the art during the last century owing to the lack of enlightened patronage and fresh inspiration. Here we notice the evolution of a common style and technique, as also a common storehouse of artistic Motifs and a common range of subjects. The subjects, taken either from Persian romance or from the traditional lore of India, or from contemporary Indian life, Hindu or Muhammadan are treated by painters of both communities, in spite of the Quoranic prohibition against the portraiture of human and animal life which has always kept a class of orthodox Mussalmans away from the practice and patronage of the art. So that, in spite of the fact that such centres of the art as Jaipur and the Kangra valley represent a more or less pure Hindu tradition, elsewhere in cities over which the influence of Mughal rule was directly, a synthetic more exercised Hindu-Mussalman style was evolved, a style which owed as much to Hindu as to Muhammadan talent and initiative. Nay, in the practice of this synthetic art of miniature painting, Hindu and Mussalman artists have never scrupled to accept as masters artists belonging to the opposite faith.

11

Take again the case of the far more living art of Music. Here the mingling of Hindu and Mahommeden has been even more intimate than in the case of architecture or painting. The classical Music of Northern India, both vocal and instrumental, is in the hands of a class of hereditary musicians, Hindu as well as Muhammadan who follow the same system and principles, and sing or play the same songs and tunes

<sup>\*(</sup>Fergusson-Indian and Eastern Architecture, pp. 473, 466; Manomohan Chakravarti M. R. A Watt's Indian Art Characteristics, in J. A. S. B., May, 1909, pp. 147-149 also Sir George Indian Art Co. E. Dellan, wadio and Co. Co. Dellan, Watth Collection, Varanasi. Digitized By Siddhanta eGangotri Gyaan Kosha

and on the same instruments. The system is essentially based on the old Hindu system of Music, but modified to a large extent by the grafting on it of Persian elements, a process which was first systematically carried out by the celebrated Amir Khusrau, poet and musician, who flourished at Delhi at the court of the Khiliji and Tughlak monarchs. Even the names of some of the Rags and Raginis now in use, such for example as Iman-Kalyan bear evidence in this process, Iman, a Persian word, being the name of a Persian tune which was grafted on an old Hindu Rag which bore the Sanskrit name Kalyan. Both Hindu and Muhammadan musicians inherit a common tradition and honour the memory of the celebrated Tan Sen, himself a Hindu convert to Muhammadanism, to whom they attribute the fixing of the traditions of the art as now pracitsed. Hindu musicians do not slightest scruple to enlist themselves as disciples or Sakreds as they are called, of Muhammadan masters (Ustad) and Vice Versa, and the relations between master and disciple in these cases, in spite of the difference of religion and race, are always of an intimate and sacred character, and quite in keeping with the best Oriental and especially Indian ideals of discipleship. The same unifying tendencies are also to be seen in the matter of patronage. Hindu and Muhammadan princes and noblemen have never scrupled to employ at their courts or households musicians drawn from both the communities, and one can always witness in musical assemblies in Northern India, the unique spectacle of Hindu and Mussalman musicians seated together on the same carpet with their Bins (Sanskrit: Vina), Sitars and Tamburahs and pouring forth their divine music in indiscriminate succession to one another, and often to the accompaniment of a Mridang or Tabla played by a brother musician of the opposite faith. But the degree of intimacy attained by the two communities in this

field of music is best seen in the wording and subject-matter of the songs sung on It is a well marked these occasions. characteristic of Indian Music, whether in the North or in South that it is essentially religious, and even where the theme turns of the passion of love, it is more often than not the love of Radha for Krishna which is a symbol of the human love for the divine. The songs of Northern India quite naturally turn mainly on this love of Radha for Krishna, or on selfless devotion to Rama or Siva, and even where the theme is of a more abstract or universal appeal to the religious sentiment, the imagery and wording is very often peculiarly Hindu. On the other hand, Muhammadan religious songs of a devotional character are not wanting; nay, some of them, owing to the influence of Sufi doctrines\* are of as passionate a character as the Radha-Krishna songs of the Hindus. But no Hindu or Muhammadan singer feels the slightest scruple to sing the religious songs belonging to the other faith; nay, similarity of motive which characterises Hindu and Sufi songs, and the catholic and tolerant character of the religious sentiments embodied in the songs of some of the greatest composers of Northern India, such as Tan Sen, and Kabir and Nanak, has effected a greater and more real community of feeling than could ever be effected by the mere adoption of a common technique.

The same fellowship in the practice of a common art, and the same community of feeling which characterises Hindu Moslem relations in the classical music of Northern India is also observable in Connection with the more popular Music of the Folk-songs and of the Naubat of Raushan Chauki. One of the most striking features of life in Hindustan is the important part which the folk-songs play in that

<sup>\*</sup> Sufism represents a mystic development of Muhammadanism, of which the leading principle is that of earthly love as the imperfect type and symbol of love for the Divine. Most of the great poets and so far their productions are akin in sentiment and imagery to the devotional Vaishanava poetry of landia.

life. No domestic or religious ceremony, whether the occasion be a birth, a marriage or a Holi or Sab-i-barat, is complete without the singing of these folk songs by the women of the village or household as the case may be. All forms of joint labour, such as grinding of corn, removal of heavy loads, rowing a boat or beating the mortar on a newly built roof are accompanied by these songs which serve to mitigate hardship and tedium of the work in hand. Nay, the very changes of the seasons are occasions for musical festivities The singing of what are known as Kajri songs during the rains in the month of Sravan by parties of men and women going out on the meadows and orchards on the outskirts of the village is an instance in point. (For an account of these Kajri songs, see Crooke, "Religious songs of Northern India," Indian Antiquary, pp, 325-327, December 1910.)

Now, it is a remarkable feature of North-Indian life that here also in the matter of the folk-songs, ceremonial, or non-ceremopial the Hindus and the Muhammadans to a certain extent share a common tradition and draw upon a common store-house of songs. At the birth of a Mussalman child, in many parts of Bihar and Upper India, the songs sung are not those of Mussalman conception, but such in which allusions to Sri Krishna, the Hindu God, are frequent. Here are two of these songs which are sung all over the country in Mussalman house holds.

Albeli Jacha man kare NandLall se. Sohagan jacha man kara Nand Lali se.

Albeli ne mujhe dard diya Sanwalyane mujhe dard diya.

The gist of the songs is as follows: -

The mother desired Nand Lal for an offspring; the happy mother desired Nand Lal (for an offspring)

blue one has caused me to ail, Dark-caused me to ail

writer, are none but Shri Krishna. (Vide an article by Mr. Mazharul Haque Bar-at Law in Modern Behar 1910, p. 8)

The Hindi wedding songs sung on nuptial occasions by Mussalman ladies in many parts of Bihar and Upper India, are also Hindu, as has been so well pointed out by Maulavi Syed Ahmed the author of "Rasum i-Delhi" i. e. The (Mussalman, customs of Delhi, who remarks " From the words, ideas and language of these songs we get proofs of Hindu customs and beliefs." And how very intimately these Hindu songs have wound themselves round the heartstrings of all Mussalmans that have been brought up in the atmosphere created by these simple but hearttouching - lyrics will appear from the following characteristic observation of a cultured and distinguished Muhammadan gentleman :- " It is earnestly to be desired that these lovely songs will not be banished from Muslim homes, for they are at once the delight of the young and old, and Indian life could be dry and monotonous indeed without them."

A characteristic feature of some of the popular folk-songs of Northern India, and especially of the Punjab and Sindh, is the way in which Hindu and Muhammadan legends and traditions are impartially drawn upon in the course of the same song. One such typical Punjabi song entitled "The Troubles of Love" was published with an English translation in the Indian Antiquary for June. 1909 by Mr. H. A. Rose. By way of introducing this song, Sir Richard Temple, the learned Editor of the journal, himself the foremost authority on Punjabi folk-literature and author of a monumental book on the Legends of the Punjab, remarks:-

This typical production of the Panjabi bard is interesting in many ways, but chiefly because it contains reference to nearly all the love tales that are familiar In these songs 'Nand I all' endction and an arealy all the love-tales that are nearly all the love-tales that are nearly

folk tales of Puran Bhagat and Namdev and to the Hindu classical stories of Hiranya Kasipu, Prahlada and Harischandra, and are favoured with a brief outline of the legend of Sita and Ram has descended to the modern Punjab. Then we have the Muhammadan classical tales of Yusuf and Zulaikha and of and the and Majnun Laili modern Shirin and Farhad. Next we have the essentially Punjabi modern but nevertheless classical, tales of Mirza and Shahiban and of Hir and Ranjha and of the great story of the Southern Indus Region. Sassi and Punnun. And lastly there is an Illusion to the charecteristic Punjabi saintly tale of Rode Shah. these legends are given in full in Sir Richard Temple's legends of the Punjab. Such of them as are popular in Sindh also have been summarised in Burton's Sindh. A substance of the tale of Sassui and Punhu was given in the course of an article on "Sindhi Musalmans: their Holy men and Bards," appearing in the March, 1966, number of the journal. Note has to be taken of the fact that the tales here referred to as "essentially Punjabi modern but nevertheless classical." are Muhammadan love stories bearing a Sufi or religio - mystic interpretation. idea of the popularity of these songs both among Hindus and Mussalmans will be gained from the following remarks on the tale of Sassui and Punhu. the most popular of them all from Burton's Sindh: - "It is known throughout the country between Mekran and Afghanisthan Jesulmere and Eastern Persia, and exists in the Sindhi, Persian, Jatki and Belochi languages. The Hindus possess the story in the Punjabee and other dialects and generally write it in Gurumukhi characters...Very few of the wild tribes of Sindh and Beluchistan are ignorant of this legend. The camel-man on his journey, the hordsman tending his cattle, the peasant toiling at his solitary labours, all while away the time by chanting in rude and homely verse the romantic adventures of Sassui and Punhu"

Not the least remarkable feature of A. D.) the author of the this story is that Sassui, the heroine of the sophical epic called the story, is the Jaluaghter of a light analy Digitized by Siddhanta eGangotri Gyaan Koppabe Continued

Thatta, while the hero Punhu Khan is a young Beloch chief of mekran, and in keeping with the Sufi Significance of the legend the pair are now considered as saints or holy characters, their resting place in the Pubbani Pass being still visited by many pilgrims. Thus it is clear that here in the matter of the folk-songs also as in the field of classical music, the union of Hindu and Muhammadan elements is a marked characteristic of North Indian life.

The subject of music and musical compositions leads naturally to that of language and literary culture. Here it is seen that the Muhammadans almost everywhere speak the language of the province where they have settled; for example, Bengali in Bengal, different forms of Hindi and Hindustani in different parts of Hindustan proper, Punjabi in the Punjab and Sindhi in Sind. But in many parts of Upper India, the language of polite speech and intercourse and of literary composition in prose and verse, both among Hindus and Muhammadans, is Urdu, a language whose grammatical structure is that of Hindnsthan, but whose vocabulary is largely drawn from Persian. The literature embodied in the Urdu tongue has been built up by the joint labours of Hindu and Muhammadan writes and two of the most eminent writers in that tongue, the poet Daya Shunker Nasim, author of "the exquisite March 11" and the exquisite Masnawi of Bakaoli," prose-writer Pandit Ratan Nath (Sarshari are Hindus. Thus this pretty language is as much indebted to the Hindus as to the Musalmans for its popularity and perfection. tion. On the other hand the purely indigenous vernaculars themselves have not only incorporated a large number of Persian world Persian words, but have also been embellished by the writings of some of the greatest Multigreatest Muhammadan writers. The earliest writer in the writer in the Awadhi dialect of Hindi his which Tulsi Das later on composed his celebrated Das later on composed Muham. celebrated Ramayana, was a Muham madan named Manayana, was a 11 1540 madan named Malik Muhammad (fl. 154)

A. D.) the could A. D.) the author of the fine philo.

# News and Notes



# UNTOUCHABILITY AMONG HARIJANS

Speaking at the first South Kanara District Harijan conference, at Udipi, the President Mr. K.J. Ballal, President of the Local Bar Association, stated that the real impediment to the uplift of the Harijans, was not so much by external as internal. There would seem to be as many as 33 subsects among the Harijans of the district with as many differences, if not more than there are between the four main castes of Hindus, "There is no interdining, no intermarriage, and what is worst, each higher sub-sect looks down upon the lower in order as untouchable." Presumably if a higher sub-sect has a place of worship of its own, a sub-sect which is considered to be lower in order has by custom no entry in the higher sub-sect's temple. Harijan uplift workers, and Congress Ministers have here a real scope for solid work. Conditions such as those found to exist among the Harijans in South Kanara evidently prevail in other places also.

# TEMPLE-ENTRY FOR HARIJANS

Mr. Srinivasa Iyengar said that he was hist under the impression that the Madura Temple Entry had been effected at least with the consent of the majority of the temple going people, but that he had subsequently learnt that it was done "Secretly and without previous consultations'. Such an admission by the Ex-president of the Congress is a serious reflection on the Congress Ministry in Madras who used the strength about the strength of their power to bring about a change in the traditional mode of worship abhorrent to the majority of caste Hindus.

The Reference to the majority of caste Hindus. The Reformers and their friends, the Congress ministry have gained little by driving away people who had faith in temples.

("Dharma Rajya" 1st Feb. 1940)

HINDU MILITIA AND RAMA DANDU Dr. Moonji, the veteran Hindu leader, in a recent speech asking adotath a oil Hindvaranasi. Digitized By Siddhanta eG Continued on page 51)

"The function of the British Government in India is two-fold. Firstly, to defend Hindusthan from all foreign aggression; and secondly to help the Imperial Government. Out of these two, our Moslem leader, Sir Sikandar Hyat Khan, has promised to raise a million Muslim soldiers to protect the British Empire; and therefore, now is it not our duty to attend to the other part of the job, Viz. to raise a million Hindu Militia for defending Hindusthan?"

It was suggested that, when this Hindu Militia is raised, Dr. Moonji himself should be elected to its high command. But will not the Andhras also raise their own quota of a lakh of Rama Dandus as part of the National Defence?

G. V. SUBBA RAO.

#### ALL INDIA SANATANIST LEADERS' CONFERENCE

To be Held at Nagpur on March 27 and 28

The All-India Sanatanist Leaders' Conference will be held at Nagpur on 27th and 28th of March 1940. The Conference of the All-India Varnashrama Swarajya Sangh will be held in the same Pandal on 29th and 30th March.

In the course of a statement to the Secretary of the All.India Press, the Varnashrama Swarajya Sangha says:

The All-India Sanatanist Leaders' Conference will be held on the 27th and 28th March 1940 at Nagpur to discuss the present political situation in India and decide upon the action to be taken by them at this critical time to maintain their Dharma, culture and social fabric. There are many Sanatana Dharma Sabhas in British India as well as in Native States. These Sabhas have not yet joined the All-India Varnashrama Swarajya Sangha probably because they want to remain independent from the Sangha as the Sangha is a Religio-Political body or

# Editorial Notes

# The Deadlock

We are all now painfully aware of the differences existing between the three parties the Congress, the Muslim League and the British Government. The differences between the Congress and the British Government have largely been narrowed down by the Viceroy's admission that Dominion status of the Westminister type is the immediate goal to be attained by India. The British Government is willing to bestow it upon us and the Congress, we believe, will accept. But there is the stumbling block, the attitude of Mr. Jinnah. No doubt he is, as we and his staunch supporters say, a good nationalist, as good as any Congressman, but he is a Muslim first and an Indian next. He wants a Muslim India to be carved out first and foremost.

How are the Hindus to answer this problem? Should we follow Mr. Jinnah and say that we are Hindus first and nationalists next? We feel that independence achieved at the cost of our religion, our culture and our heritage is not worth the trouble. We should'nt barter away the soul of India for a pittance. We may remind Mr. Jinnah that the India that is known throughout the world is the Hindu India with its wonderful heritage, culture, and literature. The Muslim rulers of the past abundantly recognised this fact and never tried to divide India into Moslem and Hindu Indias. The north of India is, as a rule very sacred to the Hindus. Should we surrender our most sacred Himalayas and the Ganges to Muslim These are all pertinent domination? questions and arise in the wake of Mr. Îinnah's pronouncements.

But the fact remains that we have all along lived as brothers with the Muslims and there is no reason why we should not continue to live like that, respecting each other's creligion and there and creek and

We believe that the 'carte blanche' offered by the Mahatma to the Muslim leaguers is encouraging them to demand much more than what is just in the circumstances.

There are many Mussalmans in the country who are ready to co-operate with the Hindus in an amicable settlement. We may observe, in passing that it is the educated Muslim that cries hoarse over The rural folk both these demands. Hindu and Muslim known to live amicably until roused to a frenzy by the cultivated oratory of the educated. Mr. S. Srinivasa Iyengar's advice that the work ing committees of the Congress and Muslim League should meet and come to an understanding is but just an illustration of the policy that it is better to jump into the dark than to stand-still.

We believe that it is not possible under the present leadership, the League has, to come to terms among ourselves. The Viceroy should take upon himself the burden of trying to bring these two bodies into an agreement. If the League does'n agree to reasonable proposals the Vicerof should not on that account hold up the constitutional progress of India He should not allow one party to hold up what is good for India as a whole. should declare India a dominion immediately and leading. tely and leave the rest to the Indians. By experience we know that when we are faced with a situation we have got to solve, we some how get over it. Noboli need fear a blood about 1877, both Hindust need fear a blood-shed. We (both Hindust Muslims) have still enough commonsent to solve the to solve the problem when we are faced with it with it.

This brings us to another tough problem. Are we to have a representative council or a constituent Assembly to sell India's constitution. A representative Council, selected by the British Constitution and Consti

framed by such a body will not be for our betterment. We believe firmly that if the British Government are sincere in their desire to grant Dominion Status to India there is no point in saying that the constitution should not be drafted by the people's delegates. By demanding a representative council the British Government are doing an immense harm to the cause they profess to advocate.

### Tax on Excess Profits

The Government of India have introduced an excess profits tax in the Central Assembly. The finance member was at great pains justifying the tax both on moral and "Immoral" grounds. We feel that the tax is uncalled for in the present circumstances. Many Indian industries have received a great fillip due to the absence of imported articles from abroad.

If the Government were not to impose this tax these nascent Indian industries will find themselves shaky and unable to compete with foreign imports at the end of the war. By this measure a great blow is thus being given to our Indian industries. There is nothing fundamentally wrong with the principle of the bill. But we say that the time is not opportune. It is no argument to say that the tax is levied in England. England is in the very throes of the war. But we are far away from the scene of the war and in no need to do whatever England does. We may also remind ourselves that this measure was not resorted to during the last war. We write this not in sympathy with the big sahukars but in sympathy with the Indian industries. Let not the Government throttle them in their infancy. The measure will be welcome once the industries are well established, and able to compete with any foreign importer.

### (Continued from page 49)

themselves to any other institution. It is therefore intended to hold an independent All-India Sanatanist Leaders' Conference to enable them to take part in the deliberations. I therefore request all Sanatanist workers to kindly send to this office the names of Sanatani Sabhas and their office bearers with their addresses and also of prominent Pandits and persons, so that, invitation may be sent to them for the above conference.

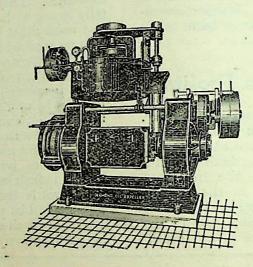
Sreeman D. S. Tatachariar writing about Sanatana Dharma Propaganda in the "Dharmarajya" observes as follows:—

Our attempts i. e. the attempts of all those that are interested in the uplift of Sanatana Die interested in the uplift of Sanatana Dharma in the land must be to cultivate Bhakthi in the people on God, and then the people on God, and then through our puranas to inculcate the annulation. the anushtanam of Varnashram Dharma. Our Western education neglected puranas and our elders in the household slowly glided out of the ancient groove and as a result we have now the present coats a result we have now the present catastrophy. We forget our Gods; We forget our Gods; yanam, Varnashrama instinct we forget our Gods; Varnashrama instinct we forget our temples; we forget our varnashrama Dharmanwad Math Colection, Varnash Digitize fields it a eGangotri Gyaan Kosha and our achara

anushtanams. Our environments are getting bad. The gentleman who calls himself the modern mahatma of India teaches our youth or rather gives a mandate to our youths to the effect, inter alia that on the Harijan day appointed by him all the youths of the land should take the Harijan children into their respective kitchens and give them refreshments. If the parents should oppose this the Mahatma dictates that the youths must be prepared to leave the parent's house. What a fine moral teaching? Our Dharma sastras and our ancient saints say in Tamil "The words of the elders are nectar to us & our parents are but first God". What a contrast in teaching. How can we expect our children to follow the varnashram Dharma when they are taught like this to worship as Gods by the present day neighbours? They have only this teaching by the mahatma and they do not know their puranas. How can we expect our children to improve in religion?

I would therefore suggest that in every village as of yore, we must arrange for street reading of Bhagavathams, Ramayanams, and if we want to improve our Varnashrama instinct in our youths. How

# Diamond Oil Expeller



N. S. ROUND SINGLE KETTLE TYPE

S. ROUND: KETTLE models of the Diamond Oil Expellers represent an entirely new departure in expeller design and construction. The split worm shaft is provided on its whole length with new designed pressing worms of varying pitch decreasing uniformly towards the cone side and horizontal thrust exerted by it is made to be taken up by a very strong thrust ball bearing mounted on the extreme end. A vertical crammer is provided by means of which the material is preliminarily pressed before entering into the cage. These two improvements chiefly account for its larger output. This expeller is more suitable for preliminary pressing and can also be used for final pressing with good result.

designed to give greater output than the Standard Expeller. One expeller is capable of dealing in the first pressing with 7-8 tons of groundnuts, etc., and 10 tons of copra in 12 hours. Eight tons of groundnut can be easily treated in two operations in 24 hours leaving only 7-8 percent of oil in the cake.

POWER & STEAM — Due to extensive

use of ball bearings, power required is very low, i. e., 8 to 10 B. H. P. for ground nuts, etc., and 10 to 12 B. H. P. for copra The hourly steam consumption is about 50 to 60 lbs. at a pressure of 50 to 60 lbs. at a pressure of 30 to 60 lbs. per Sq. Inch.

PRICE—All expellers are supplied with driving single trough complete pulleys, etc, for Rs. 5,300.

#### SREE

# Tirumala Sreenivasa Trilinga Maha Vidya Peetham, BEZWADA.

Adhipati: Vaidyaraj Dr. D. S AVADHANY.



श्रियः कान्ताय कल्याणानिधये निधयेऽधिनाम् । श्री वेंकटनिवासाय श्रीनिवासाय यंगळम् ॥

# श्री तिरुमल श्रीनिवास तिलिङ्ग महाविद्यापीठस्य, चेन्नपुरि सभा। अधिपति, वैद्यराज दंदु सुब्बावधानिनामुपन्यासः

4-3-1940

त्र्ययभोः समाध्यत्ताः श्रीमन्तः रामस्वामिशास्त्रिणः ! त्र्रयाः सम्याः !

विदितपूर्वमेव भवद्भिः श्रीमदमृतानन्दनाथाचार्यैः श्रस्मदाचार्येः स्थापितं श्री तिरुपल श्रीनिवास त्रिलिङ्ग महाविद्यापीठ मिद् मार्यविज्ञानबीज संरत्न एवं ॥ कलिप्रादुर्भीवा त्प्रायेण सर्वे नास्तिका व्यवहारबद्धुता स्मत्यशौचादिहीनाः, संस्काररहिता-संस्कृत भाषानभिज्ञाः म्जेञ्ळभाषोपजीविनो ब्राह्मणाः संजाताः ॥

प्रलयेहिमन् महाचोरे य द्य दानन्ददायकम्। नष्टं त दिखलं शिष्टा नष्टा: प्रश्रष्ट वृत्तयः।। हतपार्षेमतं सर्वे दुष्टानां सम्मतं मतम् ।

वेदाङ्गत्वेन शास्त्रिणि नाभ्यस्यन्ते । वेद्वेदांग पुरा ऐतिहास काव्याना मेकवाक्यता, सामरस्यं, परमार्थ प्रतिपादकत्वं च नोपदिश्यते, नै वाभ्यस्यते । परंतु ताव देव जिन्हाये घार्यते याव द्पेक्षितं व्यवहार विद्यालये त्वधिकार प्राप्त्य ।

प्रायेणविरलास्त गुरवः । यैर्निष्कारण मधीयते भार्यते बोध्यते च शास्त्र शिष्येभ्यः। विरत्ततरा श्वान्तेवासिनो यै रधीयते मक्तचा शास्त्र शंकाराहितं प्रमप्रयोजन संपादनार्थे। अपि समीच्य लोका नांगलभाषा प्रवाणान् व्ययहार सुनिष्टितान् धना क्वान् राजसभासुपूजितान् विद्वा न्निवेदमायाति "किमिदं मयामृतप्रायामाषाऽभ्यस्ते''ति॥

तेषुतेषु शास्त्रेषु ये तु स्थापक शब्देन व्यवहर्तु

यज्ञाः। तेषां महतां त्रीजभूतानां सविधे ये साध यन्ति विद्यां मायेणासंप्रदायाधिकाराय व्यवहार विद्यालय निर्णीताधिकाराय यतन्ते नतु शास्त्र संत्रदाय परंपरा स्थापनार्थम् ॥

यज्ञ शिष्टाशिनो किमसंचया ननीवन्ति ? किं मृगाद्या वनान्तरे न जीवेयुः ? कयं विप्रा अश्वस्तिनक वत्तयः ?

इइं सादरं विज्ञाप्यते विबुधानां सविधे प्रयते नैकोपि शिष्यः पूर्णिधिकारी स्थापनीय इति ज्ञान बीजार्थ ॥ गच्छन्तु बहुसंख्याका जीवनार्थ व्यवहा राधिकारं लब्ध्वा पाठगालाभ्यः । त्राशास्यते यदेके नापि विद्यायाः पारं प्राप्य पर्एरा स्थाप्यतामिति ॥

येन सहस्र यज्ञोपत्रीतानि सहस्र ब्रह्मणेम्यो द्त्तानिसद्विनोत्तमः ब्रह्मस्थापक शब्देन सम्माननीय इ त्यु तनता मतिवादितं घर्नशात्रे ॥ येस्तु मैद्यमप्य टित्वा शास्त्रमवीतं दिवानिशं शिष्येभ्यः परमार्थ बुध्या दतं ते तत्तच्आस्र स्थाप हाः किं न भनेयुः ? ॥

अद्य ताव देतास्यामांध्र महाराजधान्यां चेन्ननगर्या श्री तिरुपल श्रीनिवास त्रिलिंग महाविद्या पीठ परिवरि सम्मानिताः शात्रत्यारहाः प्रदृश्यन्ते वूनार्थम् ॥

एते राबुबहुदूर नाम ह सत्राह् विद्यमाना पग्रनाम शास्त्रि च (गाः। यैः राजवानी प्रधान योग्याः सांभ्रतं तएव अविचिञ्जन परंपरागतं पदा क्रत्रालामरभाषा शाखा अध्युषिता आचार्यत्वेन, CC-O. Jangamwadi Math Collection, Valanasi Digitized By Siddhanta eGangotri Gyaan Kosha

ये बहुतियमाध्यात्मिक शास्त्रं सपरिकर मासिद्धि ब्रह्मानन्दीयं व्याख्यातं शिब्येभ्यः।

एते ब्रह्मश्री विराजिताः वेदान्त स्थापकाः कुशाप्रबुद्धयः रामचन्द्र दीक्षिताः यावद्रविडदेशं कीर्तनीया चेन्ननगर संस्कृत कलाशाला येषां प्रधाना चार्यत्वेन विराजते यशमा दशमु दिन्नु ।

एते वेंकटर्मणोपनामकायुर्वेद पाठशाला प्रधाना चार्य पदती भ्राननानाः नटेरासास्त्र चरणाः । येषां चरण समीपे बहतो वैद्यसास्त्र रीयूष माकण्ठं पीत्व। पीयूषपाण्यः रोगानुनमू नयन्ति । येः कएटकावरणी भृत्वा रक्षित मायुर्वेद वृतं परमत बालकेः तृटित पछतं विद्लित शाखं कंपित प्रकार्ण्डम् ॥

एते वीणोपनामक सुत्रझएय शास्त्रिगः। ब्रह्मण्या एते संतत नाद ब्रह्मोपासने प्रत्रीणाः। वीण शेषारूय सुत्रसिद्ध वैणिकाग्रीयाणां अन्तेवासिनः दीचित गीवीण गानसंप्रदायेऽपि सुनिष्टिताः। विरत्ता ह्येतादृश गान्धर्व स्थापकाः । आम्ब्यमधीतं शाञ् शास्त्रं । अहर्निश मेते गीन्धर्व मुपास्यते ॥ एते गान्धर्व स्थापक रूब्देन व्यवहर्तुं सर्वधायोग्याः इति त्रिलिङ्ग महापीठपरिषदि निर्णीतम् ॥

् एते दोमावंशमण्यः। सरसक्तवितालह्शीविराजिताः शतावधानिनः वैश्यकुलालंकाराः, वेंकटस्वामि गुप्तेति प्रियत यशाःत्रिलिङ्गदेशे । कविरत्नविरुदेन सम्मा निता अस्माभिरिति निवेदियतु मुत्सहे ॥

तथास्त्वित भवन्तो महान्तो अनुगृह्णन्तु॥

भाग्यमेत दिनम् दिने सदिति त्रिलिंगहेत प्रसिद्ध मंत्रिकुलाप्रगण्याः मंत्रिप्रगड वंशमण्यः राष्ट्र बहदूर बिहद्भाजः नृर्सिहाख्याः नर्रसिहाः अस्म त्पन्न मवलम्ब्य पण्डित सम्मान कांक्षिण्या श्रीमत्या कवितिलक कविताविशारदादि बिहद विराजितया कनकांवया समर्पितानि नृद्धवस्त्राणि सम्मान चिन्हानि प्रदास्यन्ति॥

# "AMRUTA SANDESH"

# IMMORTAL MESSAGE

Vol. 11

8

March & April 1940

ф

Nos. 4, 5

# Tirumala Sreenivasa Trilinga Mahavidya Peetham MESSAGE OF THE ADHIPATI

Vaidvaraj Dr. D. S. Avadhany

Through Dr. POST WHEELER, M. A., D. Litt to America and the civilized world.

The following is the summary of a lecture by Dr. Avadhany, Adhipati delivered on 9—3—40 at a meeting in Vijayanagaram with Dr. Post Wheeler in the chair:-

Dr. Post Wheeler, Ladies and Gentle men!

I have much pleasure to send the message of our Tirumala Sreenivasa Irilinga Mahavidya Peetham, America and the western civilized world through the distinguished guest of this evening. Dr. Wheeler, who besides being a diplomat, politician and ambassador in several countries, distinguished the countries of the countri guished himself as a poet and author of high repute and his lady, Mrs. Rives post Wheeler who is his better half in all his activities and attainment. I thank the Andhra research University for the opportunity thus afforded to me.

This evening I shall refer to Aryan culture in general and Ayurvedam or the Wind general and Ayurvedam by the Wisdom of life in particular by which the control of life in particular by which the ultimate and Subjective aim

The ultimate aim of life is happiness or ease or pleasure; rather a neutrality beyond pain and pleasure. All the culture and craft in this country is developed to make man happy, which happiness is eagerly courted by one and all in this wide world. Hence the need for the civilized world to interest itself in our culture, craft and art.

The guest of this evening is a distinguished personage. What shall I tell him? He comes to us as a messenger of peace, freedom and culture from a peaceful and learned. country, which breathes a free air as the very birds in the sky. Shall I tell him that I am talking about a science which even in the earliest times reached its perfection? Shall I tell him that Sushruta, the greatest surgeon of Ayurveda flourished in an age quite unknown to the historian, or at any rate much earlier than the stone age of any known country. Some ignorant people and some hypocrites described Hippocrates as the father of of Life in particular by describe. Herophilus only resolution in the ultimate and Subjective aim medicine. Herophilus only resolution in general and Subjective aim medicine. Herophilus only resolution in the general and subjective aim medicine. Herophilus only resolution in the clearly millenium after Sushrutam which clearly millenium after Sushrutam which clearly millenium after Sushrutam which clearly

described details of the dissection of human bodies. It is estimated by some that Sushruta lived at least eleven centuries before the advent of Herophilus. Our opinion about the perfection of our system of medicine, the Ayurveda, is corroborated by Dr. A. F. R. Hoernle M. A. F. R. S. C. I. E. Ph. D. in his recent publication of Hindu Osteology where he showed that the medical system of Ayurvedam is scientific and unerring and that there is a mine of truths imbedded in it.

Shall I tell him that even the best scholars of our land are not recognised by the Government which obtains here. Shall I tell him that even where there is a show of state patronage, it is extended only in dribblets and it is nothing worth the name. Ayurveda will freely develop only in a free India.

A people might be kept under subjection but justice and fairplay require that their culture and craft should be given full scope for development.

I take this opportunity to suggest that free peoples like the Americans should come here to our country and start instead of Mission Colleges to spread their Culture, Colleges for Indian arts, crafts and sciences and give a helping hand to the waning Science of Ayurveda, our science of healing for, the western world stands more in need of our culture than we of theirs.

Prejudice and prestige on the part of the government, ignorance and indifference on the part of the peoples, representatives who have only knowledge about the Western system of medicine are greatly responsible for the neglect of the indigenous system of medicine in this country. occasional insults offered to system (Ayuryedam) ab Matthose io atvathesi. Digitized by Sight and assistances large perfect and

head of affairs in addition to the injury done are much to be regretted.

I am only thinking aloud because I am sure that the inner beatings of our hearts would be heard by our comrades, the supporters of the world culture on the other side of the earth.

We have no politics of our creation likewise we have no history of our own. written by persons who are conversant with our culture and tradition. We are neither Indians nor Hindus, for both these names were given to us by others. No doubt we are Aryans but not the Aryans of the Transcuacassian regions who were said to have come to India from the North as a branch of the common stock of the Aryans. All that is the fantasy of the foreign historian for whom we have no respect.

We are Aryans, the original people of the land between the Himalayas and the Setu: where the Indus, the Ganges, the Godavary, the Kistna and the Kavery make the brains and fields fertile.

Amongst these peoples the Lord's eternal utterance is for ever heard in the name of the Vedas and our Ayur vedam is an upavedam or a branch thereof. Knowledge here in this land of Bharata Khanda (for that is the name of our country) is perfect.

Knowledge is always revealed to those who keep their minds clear and who know the art of identify ing their own soul with the universal soul. I appeal to those who wish of see things as they are in the light of those who those who present it in the traditional way and not in the traditional way and not to those who want to see through the through the colour glasses of prejudiced research scholars.

become imperfect as men become imperfect. Direct perception and application has been the principle of Indian philosophers. Our Saints judge the truth about things, about the qualities of men and plants, materials and medicines about the forces of nature and the nature of disease and death. solely through introspection. Ayurvedam is called of master भावान्. Bhagavan is one who knows everything, birth, life and death of things. There is a possibility of such an achievement (सर्वेच्नत्वम्) in our country. Truth is eternal 'and is clearly seen by the seers. युक्तस्य सवेदा भानम्. Some (a few) are Pravaktas प्रवक्ताः, they are the makers of sciences; While some (others) are prayoktas प्रयोक्ताः and they are the practitioners. India research means verification of truths already recorded. Fresh inventions and discoveries, if any, can be attempted after all the established truths are verified.

Revelation comes in all sciences to those who keep their minds clear by introspection and meditation. The first seers of Ayurvedam saw the science in all its entirety and taught their disciples. The tradition of our Masters is kept up in the prayer.

"Om! Salutations to Prajapati, Aswin's, Indra, Dhanvantari, Charaka, Sushruta, Vagbhata, and other such, great saints and masters"—uttered by all students of Indian medicine.

The tradition of our culture has been maintained in tact for ages, as long as the conditions were favourable. The order of Dillins were favourable. order of Physicians in India is a holy order. It is not a body of business men who make not a body of business men who make a trade of their skill. ultimate a trade of their skill. The learned and of Jawhichi May universal Digitizes yintrospection, alone the truths of and of Jawhichi May universal Digitizes yintrospection, alone the truths of and one of practised is beatitude. Biology and Phisiology, were perpendicular to the practise of their skill. The

(mukti) Health is the means of acquiring four Purusharthams 1 (Dharma) 2 Wealth (Artham) 3 Kamam (enjoyment of desires) 4 Moksham (liberation from the bondage of births and deaths.)

Health perfect, is required for the attainment of any or all the four aims of man, and diseases are regarded as impediments to meditation, application to study or the approach to Brahma and to longevity, all of these being quite necessary for the attainment of perfection.

Wealth is to be acquired by right means. (Dharma or Duty). Enjoyment of the sense objects without transgressing the limitations of Dharma would maintain the equilibrium of man and ultimately lead him to Moksh or liberation. Ayurveda is meant to guard the health of those who are the supporters of Dharma (Holy duty). It is clearly said that the wicked and the sinners who never repent, should not be relieved of their pain. They should be allowed to suffer and die - while the Holy man and Saint should be treated free when they cannot afford to pay. The ethics of Ayurvedam stands on a high pedestal.

Having thus established the authority and the sanctity of Ayurveda, we now proceed to consider the practice of Ayurveda. Experiment and observation is the principle of Western Scientists. Even then the suggestion of a working hypothesis and the marshalling of accumulated evidence in support of a theory does not seem to succeed. As knowledge advances, the theories have to be given up and the process of groping is continued as

cieved. Our Saints have developed practical surgery and successfully treated all possible curable cases and have clearly laid down the symptoms of the stages of incurability in all cases.

"Scientific superstitions and prejudices are not justifiable. Everything emperical should not be laid down as "unscientific". To prepare the minds of Western scholars for the reception of Truths arrived at by the intuition and introspection of our saints I will give two examples before I deal with the particular phase of Ayurveda, its Anatomy and Surgery.

The effect of Sunlight upon plant life was studied in Botony. But the effect of moon light upon plants did not as yet become an issue for consideration in Botony.

The Moon in our Sastras is recognised as the Lord of plants. श्रोपधीय।
The practical application of this statement is that plants and trees, plucked or cut in the dark half of the month, particularly on or about the new-moon possess great potency and strength and do not get worm eaten.

I was assured by the principal of the forest College in Deraa-Dun, that the practice of felling forest trees in the dark half of the month is approved by the authorities even today. This can be verified all over India. Even harvesting of pulses is not done in the bright half of the month.

Regarding the viability of the child:—Child born in the Seventh month can live. It is asserted in all the Ayurvedic texts that a child born in the eighth month does not live. This is verified by practical experience in our country. Susruta says.

जीवेत् निरोजस्त्व नैस्त मागाच. Ojas whose seat is the heart is almost nil in the eighth month, and even that becomes unsteady. So the child born in the eighth month does not live. Besides, Niritas, certain unseen spirits feed upon the lives of the children of the eighth month. Ojas is the seat of all the seven Dhatus, Rasam, Raktam, Mamsam, Medas, Majja, Asthi, Sukram, which in English, are called 1 Lymphichyle, the first stage of food to be assimilated, 2 blood 3 flesh 4 fat 5 marrow 6Bone and 7Semen. Ojas is present only in a living being and cannot be seen by anatomists who cut dead bodies.

The anatomy of Ayurveda cannot be compared to the descriptive anatomy of authors like Grey. The bones muscles, arteries, veins, ligaments and the abdominal vicera, the heart and the lungs are all known to Ayurveda.

Applied anatomy is completely known to Ayurvedam. Finer tissues like Ojas, and the subtler processes of life and the attributes of Jeeva or Dehi, the director and master resident in the body are also known to Ayurvedam,

#### Dissection.

Sushruta says that the different parts or members of the body cannot be correctly described by any one who is not well-versed in Anatomy.

"A dead body selected for the purpose should not be wanting in anyour its parts, and should not be a person who lived up to one hundred years or who died of any protracted disease who died of any protracted disease poison. The excrementa should he first removed from the entrails of body and the body should be kept be becompose in the water of a solitary decompose in the water of a poison that it may rely placed in a cage so that it may be seen that it may be see

not be eaten away by fish, or drift away; after entirely covering it with Munja Grass, or hemp or rope.

After seven days the body would be completely decomposed. The observer should slowly scrape off the decomposed skin etc. with a strip of a slit bamboo, and carefully observe with his own eyes, all the various different organs external and internal "

"The layers of the skin, the diseases arising in the particular layers are enumerated.

The kalas, connective tissues are seven. The Cavities or Asayas are seven. The Dhatus (like Rasa and Rakta), are seven. The siras or vessels are seven hundred. The muscles are five hundred. The ligaments are nine hundred, bones are three hundred, joints are two hundred and ten and marmas are one hundred and seven—Dhamanies are twenty four and the Doshas three.

The bones are of 5 kinds.

- l Flat bones—like shoulder bones.
- 2 Ruchek bones—like teeth.
- 3 Taruna—like the bones of nose and ear cartileges.
- 4 Valaya—curved or irregular like those of ankles, sides, and back.
- 5 Nalika—Tubular as the long

The most important portion of our Marmas. our knowledge of the

Their locations. Of these eleven are the lower extremities. The same number

counts in the two hands. There are twelve marmas in the regions of the chest and abdomen, fourteen in the back and thirty seven in the region of the neck (griva) and above it. An accurate knowledge of their location is needed, for, any injury inflicted in the marma leads to danger, deformity, pain and death.

Qualities of the marmas.

- 1 Sadyaha—Pranaharana 19. Injuries done to these marmas kill the person within twenty-four hours.
- 2 Kalantarapranaharana 33. Injuries to these marmas will kill the person within a fortnight or a month.
- 3 Visalya harana. 3. any foreign body entering into these places will kill the person the moment it is removed.
- 4 Vaikalyakarana- 44. Injuries in these places produce deformities or render the organ useless in function.
- 5 Rujakara 15. Injuries done here produce extreme pain.

A practical application of the knowledge of the marmas is made by the warriors in exactly striking at the marked places and by the surgeons in avoiding the spotted places during the operations so that they might not do any harm to the patients e. g. "A clear space of two fingers width should be avoided in making an incision about Stanamula, Manividdha.

"Men versed in surgery have laid down the rule that in case of a surgical operation the situation and dimension of the local marma, should be first taken into account and the incision should be made in such a way as not conferent the particular

marma:" The amputation of a hand or leg may not prove fatal. Whereas a wound in any one of the marmas situated therein is sure to bring on death. Amputation however painful does not lead to death like the cutting off of the branches of a tree. While injury in a vital part or marma, kills e. g. injury in the kshipra marmam. (between the 1st and 2nd toes brings on death from convulsions, In such cases amputation near the ankle will save the person.

Even now there are experts in fencing and sword play who take a promise from their students that they will not strike the enemy in the vital parts except under grave danger to themselves.

A combination of wrestlers, archers, - Ayurvedic physicians and modern surgeons will soon revive this old wisdom of Sushruta and prove a lasting blessing to so many patients who might otherwise succumb to the ignorance of surgeons.

Regarding the efficacy of Indian Surgery, research scholars can refer to the Encyclopaedia Britannica.

Intestines were cut stitched and replaced. Forceps was used to extract the child from the womb. Fractures

diagnosed by creptus and were reduced. The rattan splint bandage of Sushruta is even to-day regarded as the best for fractures in the army.

If research scholars are interested in a topic which ought to interest them, they can create facilities for verifying the old truths for the sake of the new world by starting academic institutions inIndia where students from all over the world study and learn.

"The culture of India is the heritage of the world." Let us preserve our culture in all its aspects for ourselves and for others that come from all the quarters of the world. Help us to revive our perfect culture, craft, and art and be benefited yourself along with us.

I trust the Indian Government will give sufficient encouragement for such institutions which contribute to the world culture.

We, in our Tirumala Srinivasa Iri linga Maha Vidyapeetham, are trying to preserve our culture as far as possi ble and we expect Savants like Dr. Post Wheeler to communicate our Message of Co-operation to America and secure for us their contribution for the holy cause.

## (Continued from page 8)

military schools are opened at various places and able bodied students gifted with sportsman's propensities being attracted by such institutions, in large numbers. Such institutions, (e.g. Dr. Moonje's Bhonsla Military School, Nasik) are indeed serving the cause of the country by training pupils stamina, and dignity deserve our active Digitize some dhapther Collection, variants Digitize some dance.

Suffice it to say then that world movements are bound to influence out present out look for physical culture which is not which is no more a layman's business or an all more a layman's business or an athelete's corporal ambition. Changes in such outlooks and view points are points are worth noting if we want to attain a silver of the sin the attain a place of importance in the fore-front in the straight as fore-front in this field of activity as someone of the street of activity as someone of the street o

# SOME TRENDS IN OUR PHYSICAL CULTURE

K. N. Dange, M. A. B. T. Mandsar, C. I-

Physical Culture is no more a forte of an amateur enthusiast or a speciality of an old crony priding himself on age old practices and anachronised theories. A specialist interested in the furtherence of this cause must keep himself abreast of the time and should be ever on the look-out for various tendencies and theories that are sponsored from time to time in this field of activity. His case is not different from that of a Geography Teacher who keeps a constant watch on bits of geographical information culled even from daily News-papers or a language prolessor keenly observing the growing tendencies and evanescent under-currents of the literary age in which he is living. It will pay, therefore, if a gymnast, an athelete, an honorary organiser of volunteer corps and even a parent, if he or she exerts, sufficiently to notice important trends in our physical culture.

A great revolution has taken place in our outlook about this movement since quantitative methods are introduced in this arena of spectacular somersaults and right or wrong-aboutturns. Mere skill as of a marker or an acrobat is not of much account. Exact measurements and weights, their proportional and progressive increase, keeping with age, health and other physical conditions are more important than mere mile and half-mile races. Individual attention is as much a guiding note on the play ground as it has been in the class-room. Exhaustive medical charts of examination are prepared to give an exact clue as to the delicienci deliciencies and possible lines of development in the various members of Such institutions of physical culture. Such anasi.Di nedical examinations at regular inter-

vals strike notes of warning or suggest improvements in the methods and manners of physical training.

Here the problem of physical development is closely allied with science of nutrition which only in recent years is receiving due attention from those concerned in the well-being of our budding generation. All exercise must be commensurate with the nutrition available to the system. This doctrine is likely to be ignored in many cases. Overdoing in exercise and premature strength, are more often than not applauded and usually serve as emulation for others to copy to the detriment of the right sort of the development. No exercise is justified without scientific consideration of well balanced diel and body building foods. A body development without due consideration of individual metabolism is like a house built on sands. No wonder then that the charts of vitaminalogy and food values are nowadays regarded in gymnasium shades as stereotyped much instructive as photos of Gamas and Gungas. Milk and other nutritive foods are supplied to students of depraved conditions and the progress is recorded by school authorities. Many books are written in the last couple of years on the ideal diet that can be procured for us in keeping with the economical status of our society and no student of today's social welfare can manage to ignore these data in tackling this problem with its bearing on the political wellbeing of our nation.

Another tendency in this physical activity is the rapid nationalisation of sports and games in some parts of the guized by Siddhambashtra, country databash vize Giaan Maharashtra.

Readers of sports literature know that Indian games were played at the last Olympics at Berlin and one should not be surprised to see young graduates and young nobles taking active part in Atya-Patya & Kho-Kho. Such games were anathema to the educated public, but thanks to the organised efforts of various societies in standardising these games and now these are not without reason, looked upon as objects of our just pride at least in some circles of progressive physical culture (as at Poona and Baroda). Sometimes, the sight of teachers playing Indian games appears nauseating to over-westernised players of atrophied habits finding scope for the display of their aptitudes only in three or four games, not all indigenous to this soil. But we shall have to push on. The tide is turning and a day will dawn when we will see awarding of shields and other trophies to Khabaddi parties and lathi players as much esteemed as rewards in foreign games. There appears to be a distinct change in our outlook. In some gymnastic institutions even the caution-words of drill are in Hindi and Daye Ghum Java is as much, (if not more) impressively sounded as 'Right-about-turn.' We are nationalising and democratising our own systems of physical culture right from corrective and curative poses in ancient Yoga and Surya-Namaskar upto physical drill and Hindusthan scouting and no really cultured youth should feel at all ashamed in actively upholding the cause of this national aspect of our physical culture.

This extra dose of nationalism, however, should not make us blind to the growing importance of some movements of physical culture in other parts of the world. For instance, 'keep fit' movement inaugurated in Great Britain in recent years has much to do with the efficiency of the all coin Varanasi Digitized By Siddhanta eGangotri Gyaan Koshpage 6 (Continued Continued Continued

of the recruits enlisted from all over that country and from a variety of professions, were, last year, examined, and found competent for active military field service. The credit goes to the above movement of nation wide importance. Germany also had the movement of 'wandering birds', very largely responsible for out of door life and sustaining capacity of Germans. Mussolini started movements for boys and girls for imbibing into them qualities necessary for belligerent commu-'Socol' movement in Czecho-Slovakia deserves special mention. This is a mass movement and is based on group instinct. A passing reference may be made to 'Body Beautiful' cult-Some of these movements are tinged and militarisawith militant attitude tion and mechanisation has gone a long way ahead in European civil population as well.

Repercussions of such movements are inevitably felt by the impressionable youths of our country In more than one university, military science is proposed as an optional subject for graduating. Rifle Associations are started at a number of places. strain and monotony caused in drill periods are being avoided and free drills and action songs are coming into vogue. Last Christmas, many hundreds, if not many thousands, participated in lathi and lezim drills, held at hard bay (where a Govt. College for physical Tast cal Training P. T.), is also started last year. There is a tendency for mass of tions and similar route marches scouts and National volunteers have caught the fancy of the public as well. In educational In educational institutions, not preconcious specialisation but, "play for all and all in the play" should be to key note of today. A number

### TIRUPATI ORIENTAL CONFERENCE

D. S. SARMA, Hony. Editor.

### Anti-Brahmin Propaganda

We expected that the Oriental Conference at Tirupati would open in an atmosphere of dispassionate acade. mical inquiry but were not a little surprised to see that the occasion was utilised by the Chairman of the Tirupati Tirumala Devasthanam committees, to carry on his anti-Brahmin propaganda. In his welcome address Mr. Chettiar attacks the caste system, the smritis and in fact the entire sanskrit literature. "Even though the different peoples in India have become very much mixed up the stratification of castes has made some people to claim a pure Aryan descent and to uphold the sanskrit word as the superior one to maintain their superiority over others as the custodians of that civilisation and language. The result has been disastrous in many ways and if the differences are acute and feelings run high in Southern India it is not a little due to the unfortunate circumstances. attempts made in Southern India to impose the Sanskrit smritis and the system of life propounded in them failed until the advent of the British. Since the firm establishment of the British administration and the British courts, the Sanskritists as administrators, lawyers and judges are introducing the smritis as the rule of life.....

The result has been such absurdity as the application of the application of an obscure text of the Small. the Smritis, relating to the capacity of the parties concerned to offer a divided or the capacity ded or undivided Pinda to a deceased ancestor in Sraddha, in settling the Succession in Sraddha, in setting which in property in families and the offering Janaan pout the entering of pinda, and never

perform them and the laying down of such strange dictums as that the marriage of a Brahmin man with a nonbrahmin woman is valid but that of a non-brahmin man with a brahmin woman is illegal. The four-fold varnas are assumed to be the rule among the people and elaborate rules based on them are applied to settle social and family customs and observances. It is forgotten that the fourfold caste system was never in voque here. When the Sanskritists became advisers to the ruling princes and otherwise gained power, some of the local castes tried to gain a 'march by claiming place in the four-fold classification by wearing sacred thread and calling themselves Brahmins, Kshatriyas and Visyas."

We fail to see the appropriateness of this kind of talk in an address of welcome to the delegates of the oriental conference. The occasion is not a social reform conference or a Dharma Nirnaya Sabha. The subjects of discussion are not the propriety of basing the law of succession on the capacity to offer funeral oblations or the comparative validity of Anuloma and pratiloma marriages.

We are really amused at the dogassertions of Mr. Chettiar, that the authoritative character of the Smritis was not established in South India till the British courts came into existence and that the four-fold caste system was never in vogue here. These Tamil, Sanskrit Brahmin-non-Brahmin and Aryan-Dravidian controwhich know nothing about the Staddhaasi Digitizer By Siddhana Ghaykobarp upon versies have become an obscession of extreme south and cheykobarp upon-

them in season and out of season. The justice party which was the political offspring of the original non-brahmin movement having, during its ascendancy for over a decade and a half become extremely unpopular alike on account of its toadyism as on account of its maladminstration, the new non-brahmin leaders are evidently seeking to discover an ethnological, linguistic and cultural distinctiveness for the Tamilian Sudra as a plausible excuse for their jealousy and hatred of the brahmin.

Mr. Chetti evidently pleads for a critical study of ancient Tamil literature and civilisation. It is a perfectly legitimate claim. Nobody questions the antiquity and greatness of Tamil literature. But why in the same breath does he sing a hymn of hate against Sanskrit and Sanskritists. The influence of Sanskrit in all the extant languages of the world is very well known. The tradition is generally accepted that the promulgator of the Tamil language is the sage Agasthya, obviously a brahmin who was already a -deep and erudite scholar of sanskrit.

Mr. Chetty asserts that the castesystem never took root in Southern India. He evidently has in mind the Catholic tendencies of Vaishnavitism. But the Vishnavites themselves do not claim the superiority of Tamil to Sanskrit. The Vishnavites claim sanctity for their "Dravida Prabandha" only on the theory that it is a vernacular expression of the Sanskrit Veda. It may not be out of place here to narrate a story connected with the origin of Dravida Veda. It is said that all the Devas and Rishis assembled in Benares for the Wedding of Lord Siva and

Parvati and owing to the weight of that huge concourse of people the northern portion of the country went The divine architect, Viswa. karma, was consulted and he said that if the great sage Agasthya is sent to the South, the equilibrium would be restored. And so the devas requested the sage to do likewise but he was loth to forego the pleasure of attending Parvatikalyanam. He became angry with Viswakarma, for having suggested his name and cursed that Viswakarma's race on this earth will toil excessively for small wages. Viswakarma in his turn cursed that the Vedas of Agasthya will become Dravidian in form.

Not only is the origin of Tamil language traced to the "Sanskritist" Agasthya, but the very word "Tamil" is said to be of Sankrit origin. Dravida in Sanskrit is Damila in Prakritan Tamil is nothing but this Damila. The language is called Tamil because it obtains in Damila country i.e. Dravida Country.

These Dravidian leaders overlook the fact that the Brahmanas of South India are as much Dravidian as their non-brahmin brethren. Dravida is a general name for a Brahmin of any of the five South Indian sections (pancha Dravidas, Viz. Dravidas, Karnatakas Gurjaras, Maharastras and Trilingas, non-brahmin leaders curiously enough, call themselves be the state of ves by the name "Dravida". Probably they are not aware that the term Dravida is a Cannot Dravida is a Sanskrit term and cannot by any live in by any kind of philological jugglery be claimed. claimed by Tamil. For the alphabet alphabet as is well-known has no such sounds or all sounds or characters as the two The that are found in that very name.

See Paramayogivilasam by Tallapaka Tiruvengalanadha which is an Andhra rendering of laralwar Charitrawadi Math Collection Varanasi Digitizad Bushing Which is an Andhra rendering of

Grantha alphabet is a close imitation of the Sanskrit alphabet and the nonbrahmin Tamil pandits do not claim it as their own nor are they generally accustomed to adopt it in writing. alphabet that is generally in vogue is so very defective that though Sanskrit is the parent for Tamil as for other languages, the Sanskritic origin of the current Tamil vocabulary cannot be easily traced particularly by those who are not well-versed in Sanskrit. To illustrate our point we give below a few Sanskrit words and their equivalents in Tamil.

माषा in Sanskrit is Padai in Tamil खामी " Suvami " स्रोतं " Tothiram " मोरं " Koram " घ्वां " Thuvasam "

Most of the Sanskrit terms used in the original Dravidian tongue have on account of the defective Tamil alphabet undergone abominable deformations & horrible mispronunciations. Scholars well-versed in Sanskrit and Tamil assert that if Sanskrit is boycotted, Tamil will be deprived of all its purity, elegance and grandeur. The so called Dravidas or Dravidians are also Aryan. It is wrong to suppose that the Brahhave come down upon the country the natives culturally and otherwise.

Diwan Bahadur S. E. Ranganadham Vice-Chancellor of the Madras University in his opening address observes along a line of reversion to the past or the adaptation of the west, but in sources of the west to the past of the west of the west to the part of our of the west to the court of the west to the court of the west to the court of our our output Cultural heritage.

Fine words: but what do they exactly mean? What is our cultural heritage and what is its essential part? Blind imitation of the west, even the Diwan Bahadur does not advocate, what then are the enviable features of western civilisation that we can adopt and emulate. We would have been much obliged if the Diwan Bahadur had been more explicit.

In strange contrast with the tone of the addresses of the Chairman of the reception committee and the opener are the inspiring words of Pandit Madan Mohan Malavya. "The Puranas are encyclopaedias of ancient and Medieval Hindu culture and religion and we can hardly get the proper perspective for solving the problems of the present day Hinduism without their proper study "says the Panditji. We curious to know how Panditji receives the Welcome Address of Mr. Chetty and whether he would not have felt that he was an unwelcome quest if he had been personally present.

Pandit Malavyaji thus lays down what ought to be the true aim and object of these Oriental Conferences. The aim ought to be "not only to study and reconstruct Oriental philosophy and culture, but also to spread their message in and outside India". "We are meeting today" says the Panditji "in the midst of a world catastrophe and I fear that it will recur again and again as long as the fundamental principles of our ancient religion and philosophy are not appreciated by humanity. The spirit of intolerence and National selfishness is getting the upper hand in most places because matter is allowed to dominate over spirit and the claims of Sreyas or the spiritually desirable are being superceded in favour of Preyas or the world wettractive our This is happening not only in the west and the Far East our own Motherland also, but in whose children have not been acting up to the best Spirit of our ancient religion, philosopy and culture. There cannot be any peace in this world unless humanity learns to prefer Sreyas to Prevas."

Words pregnant ; with wisdom! Let every true Indian ponder over the sage message of the Panditji and propagate the idea. Let them try to understand what exactly the Hindu ideal and outlook of life is and let them spread that Message first among our own countrymen and then among the other Nations of the world.

### Sanskrit to be made a Spoken Language

We are very much relieved to find that in spite of the insidious propaganda of "Dravidian" leaders the orientel Conference not only recognised the supremacy of Sanskrit language and literature but has also under the guidance of Maha Mahopadhyaya Tata Subbaraya Sasiri garu adopted a resolution that Sanskrit should be made a spoken language. To destroy Sanskrit is to destroy the entire life of the Hindus in India. Not to speak of the Vedas and the Upanishads, if we throw into oblivion the Puranas, the Ramayana and the Maha Bharata, the Bhagavadgita and the Bhashyas of Sree Sankara Bhagavatpada, what will remain in the life of a Hindu that entitles him to that name. Verily, Sanskrit is Devabhasha the language that Gods speak, the language that speaks of God. Forget Sanskrit: there is no Mukti for the Hindus, nay for humanity,

### Reform of Telugu Language

vocabulary of the language should be enriched by the incorporation of foreign words particularly English. As Vyakarana Samrat, Tata Subbaraya Sastry garu pointed out, there has always been sanction for borrowing foreign words. Ideas which are essentially foreign to our language, culture and past history are best expressed in the language in which they have originated. Attempts to coin lengthy Sanskrit equivalents for modern scientific terms. political and economic phraseology, would be futile. But this does not mean that there ought not to be any restrictions or rules of grammar that all literary expression should follow ordinary spoken language. If new words have to be borrowed they should be selected by a competent body of Pandits and their grammatical variations have to be determined. License must be discouraged in language as in life. Literary expression, particulary poetic expression requires a certain dignity and elegance of diction and the plea that even poetry should be couched in such a language as can be understood even by the illiterate man in the street is preposte-To understand poetry and literature, a certain standard of culture and calibre are required. And if those are absent, noble thoughts whatever the diction might be, cannot be appre ciated by the man in the street. It man becomes advanced in culture, he certainly will not be unable to under stand what is usually known as the "Grandhika" language. Inspired poets and writers may for the sake of elegance or clarity of expression some times do times deviate from the rigorous rules of Grammar and such deviations always be always be appreciated and may even to adopted by adopted by their admirers. abolish all rules of grammar and is to recognise the mere spoken word, it Oriental Conference resolved tith a recipited to reform it.

Orthodox scholars point out certain lapses in the diction of the famous Pothanna, author of the Andhra Bhagavata. But these lapses have not detracted from the poetic merit of Pothanna and there is not a single Andhra who does not know by heart at least a few verses of the great poet. Sishtachara has been one of the recognised sources of Dharma in our land and in the literary world also the same principle might be adopted.

### Navya Sahitya Parishat

Bezwada recently heard and saw some of the modern Andhra poets assembled in conference to propagate their literary forms and ideals. The President of the Conference was Mr. Visvanadha Satyanarayana, M.A. Telugu lecturer, S. R. R. College, Bezwada. Mr. Rayaprolu Subbarow, Professor Telugu in Osmania University, was specially honoured on the occasion. We have watched the proceedings of the conference with some interest but we have not been able to discover what according to these men of letters the distinctive features of "Navya Sahit-Yam" are. For there are among this assembly men of varied tastes, talents, dspirations and convictions. Messrs Satyanarayana, Subbarow, Katuri Venkateswararow and a who were in the lime-light at the Conference, have composed and are capable of composing verses which Would bring them credit even in Parishade shads of the orthodox school. The diction of Mr. Satyanarayana's poetry however, is not easy and he seems to have a particular fancy for obscure and out of the second elongaout of the way expressions and elongated Sansk-river expression expr led Sanskrit Compounds. He exhibits a greater are language greater compounds. He eximination and over his language than any poet; than any other Navya Sahitya poet; but if the distinctive feature of Navya-Sahitya distinctive feature of Management of the should be understood by the comanina which street, Mr.

Satyanarayana's literary work certainly falls far below or rises far above this standard. In the course of his presidential address, Mr. Satyanarayana is reported to have said probably in a humourous vein that the distinctive feature of Navya Sahityam lay in atheism, a disregard of Puranic lore and Civil Disobedience (the expression is our own) of all laws of grammar and prosody, (and having regard to some very recent works we are tempted to add) and of propriety and decency. Mr. Satyanarayana read some verses composed by him in praise of Lord Visweswara. They were very good from the orthodox point of view both as regards poetic expression devotional intensity and we warn Mr. Satyanarayana if he is anxious to retain his place in the shad, not to recite such verses hereafter in public. We also understand that he is writing Ramayana in the classical style and he would be aggravating his offence when he publishes it. Mr. Rayaprolu Subbarow is rightly considered a towering personality among contemporary poets. The Navya Sahitya Parishat has done a meritorious service to itself by republishing all his works. Mr. Subbarow's Trunakankanam, Kashtakamala, Lalita, Telugutota etc. have acquired a permanent place in Telugu literature and will be read with pleasure by every lover of Telugu poetry. Mr. Subbarao has a facile expression which is peculiarly his own, and his books exhibit an originality which few among the contemporary poets can lay claim to. Mr. Subbarow studied with Dr. Rabindranath Tagore at the Santiniketanam for a short time in his early life and several of his admirers were under the mistaken impression that his originality originated in Santiniketan. But we know and Mr. Subba row himself disillusioned the Navya aranasi. Digitikat Parishadandhe Gyather day, that almost every one of his works which brought him reputation as a poet of original creative genius were composed long before he dreamt of going to Dr. Tagore. Mr. Subbarow's diction is very happy and though from the point of view of the orthodox purist, there may be a few grammatical offences here and there, it would require a very prosaic and captious intellect to them. As far as we have discover understood Mr. Subbarow from his works, he does not advocate unresticted license in poetic expression either as regards manner or matter. If the poets of Navyasahitya Parishad emulate him in their poetic compositions, no rhetorician however prudish he might be, would have any serious difference of opinion with them.

### Dangerous trends in Navya Sahityam.

But as far as we could see it is only lip homage that was offered to Mr. Subbarow. Several of the accredited Navya Sahitya poets do not approve of the poetic standards adopted by him. In the world of Navya Sahityam as in politics, there are rightists, leftssts and extreme leftists. These leftists really derive their inspiration from the political leftists & some of them openly advocate communism as well. Their communistic philosophy influences their literary ideals. The prose works of some of the lesser luminaries of the Navya Sahitya firmament, is such that no one except an advocate of Nationalisation of women, free love and nudism, can approve of. Though didactism in poetry has always been discredited from the point of view of pure art, it is accepted on all hands that the aim of literature is to exert an ennobling influence upon the minds of Navya Sahitya are nothing better than pornography.

The other dangerous tendency that is exhibiting itself in Navya Sahityam is an over insistence upon the poverty and misery of the masses and an advocacy of communistic ideas. This kind of poetry creates hatred and blood. thirst. India, particularly Hindu India. has always been famous for its hospitality and large-mindedness. Poets had their own share in inducing rich men to be generous to their suffering brethren. A sanskrit poet has said that the earth groans under the weight of rich persons who do not attend to the needs of poor people, but not under the weight of mountains, trees, and oceans. The problem of unemployment and want of food have not up till now really cropped up in India. No man in India literally dies of starvation Such unemployment and misery as there has been in the country in recent years is due to English education The modern English youth comes out of his college with high aspirations and ambitions and when he finds that all that he learnt would not enable him to earn even one meal a day, he becomes desperate and advocates Communism. nism can never be a solution for the problems of India. Nay, communism as a socio- economic organisation will succeed anywhere. opposed to the instincts of humanity and the dictates of divinity.

### Bhava Kavitwam

actism in poetry has always been discredited from the point of view of pure art, it is accepted on all hands that the aim of literature is to exert an ennobling influence upon the minds of the readers by its beautiful and suggestive expression. But the works of some of the poets who claim a place in objective, the latter is sheer tainly superior objective.

rior to the former. The lyric poet sees the universe through an unbalanced mind and a distorted vision. entire life and literary effusion is a never ending pathetic fallacy. The poet with a dramatic imagination on the other hand is at peace with himself and observes and studies the objective universe in a dispassionate manner. His portrayal of the Nava rasas is more perfect for he is a seer in the most exalted sense of the term. A lyric poet on the other hand is not a seer, he is a sufferer —a victim to a passion. The height of his own emotion distorts his literary expression. Admirers however call such compositions mystic.

According to the true Hindu point of view, poetry, for the matter of that, every Art is not an end in itself either for the poet or the reader but is a means to end. It is not an ultimate siddhi but a sadha na. The cry of 'Art for Art's sake' has come from the west. The western poet shouts it because he knows no better. The aim of all art is to make & become artless. All the decoration of the bride is intended to be cast of in the ecstasy

of the embrace of her Lord- Ecstasy, Tanmayata, Beatitude is beyond the reach of Art. True bliss lies in a harmonious union of the mind and soul. The presence or absence of an object does not make any difference. It is only persons who are capable of cultivating this neutral frame of mind that are fit to achieve anything great in this world. Hence the saying 'Nan Rishih kurute Kavyam'. The poet Tikkana said that his translation of Maha Bharatam is an " Aradhana Vishesham" a special mode of worship. Potanna took to poetry for the same reason. He was not oppressed by his own poverty. He spurned the idea of dedicating his works to a king or other earthly potentate and thereby earn money. Let us not stray from our ancient ideal. Let us not become atheistic agitators.

Poets particularly in Bharatavarsha have always been the true leaders of men and movements.

We appeal to our young poets not to adopt the bizarre and baneful ideals of the west either in life or literature.



### ॥ शीशंकरग्रुक्कुलपात्रिका ॥

### THE JOURNAL

OF THE

### SRI SANKARAGURUKULAM, SRIRANGAM.

Editor: Gurubhaktasikhamani, Sastraprasarabhushana, T. K. Balasubrahmanya Aiyar, B. A., Founder of Sri Sankaragurukulam, Srirangam.

Literary Adviser: Vidyasagara, Vidyavachaspati, P. P. Subrahmanya Sastri, B. A. (Oxon), M. A., Curator, Government Oriental Manuscripts
Library and Professor of Sanskrit, Presidency College, Madras.

#### The Main features are:

- I. The publication of rare and hitherto unpublished works of writers of established reputation on all branches of learning, bearing on Hindu culture and learning.
- N. B. Seven Works have been taken up for publication serially in the first year. Two works on Vedanta, one on Mimamsa, one Kavya, one Champu, one Drama and one Alankara are now running serially.
- 2. The reviewing of books and periodicals on current thought.
- 3. The encouraging of the production of original compositions in Sanskril by contemporary writers and poets.

### Annual Subscription Rs. 6/ only.

For bona fide Vidyarthies on production of certificate from their teacher Rs. 4. only.

The Journal is now published Quarterly. If sufficient encouragement is forthcoming it is hoped to convert it into a Bi-monthly and even a Monthly.

Advertisement rates are: I Full page for one insertion Rs. 10/Do. for one year Rs. 30/1 page for one insertion Rs. 6/20/-

### THE MANAGER.

The Journal of the Sri Sankaragurukulam.

CC-O. Jangamwadi Math Collection, Varanasi.Digitized By Siddhanta eGangotri Gyaan Kocala M

## German Law And Legislation CRIME AND PUNISHMENT

BY

#### Dr. Erich Schinnerer

(University of Berlin)

(continued from the previous issue)

#### LABOUR

Since 1933 there has been an energetic development in all aspects of the law dealing with labour. Labour organization has also been reformed through the Organiza. tion of Labour Act (January 20, 1934). Connected with that measure is a revised Labour Courts Act, as well as an Act concerning the Introduction of the Work Book (February 26, 1935) which provides the authorities with the data necessary for a planned distribution of labour. Rules governing labour contracts have also been laid down. The Act for the Protection of Wages in Homework (June 8, 1933), and the Homework Law (March 23, 1934) the essential part of which protects the worker from a lowering of wages, but which also makes it possible to prohibit homework tending to endanger life, health, and morality, further, the Hours of Work Act (July 26, 1934), the Act concerning Hours of Work in Bakeries and Confectioner's Shops (June 29, 1936). The eight-hour day is prescribed as a general rule. In concerns described as a general rule of concerns dangerous to health the time of work must be reduced. In the sphere of labour protection we have regulations concerning work with compressed air (May 29, 1935). 29, 1935), an Act regarding the Accomodation for Workers in the Building Trade (December 13, 1934) which provides for a healthy and adequate accommodation for workers, and adequate accommodation for Workers (male and female) in coal mines, in roller and female) in coal in the glass indiand hammer works and in the glass industry (March 12, 1933). In addition to the sickness, tion to the reorganization of sickness, insurance and accident insurance, social insurance as a whole has been reformed so as to ensure its efficient and economical

the existing framework of this department of law, but merely to give their names does not tell us anything of the completely new attitude towards everything concerning labour law. The former labour law centred on the worker's associations and recognized these organizations for classconflict as statutory corporations, thus giving them a place in the life of the State. But such associations are now completely at variance with the ideas embedied in the Labour Organization Law. Labour organization has undergone a fundamental change. The National Socialist State has not sought to make a compromise between the National Socialist and the capitalist organization of industry and labour. In place of the opposition of Labour and Capital, of employer and employed, the Labour Organization Act has set up the Works Community, which exists to serve the whole people. "To serve the highest interests of the community of the people they are not employers and employed, but labour deputies of the people." (Hitler at the Motor Exhibition, 1935). Work in every form is the fulfilment of a duty towards the community. For every German, work means the fulfilment of life's purpose. Therewith the nonsensical idea that manual work is on an inferior plane is finally refuted. The skilled worker at the boring machine is fulfilling a much more essential task than that of the clerk in the factory office, even though the latter may call himself a "brainworker". The value of any work done within the framework of the Folk-Community depends of its necessity for the life of the nation. The meaning of social honour lies in the fulfilment of this duty and in respect for the worker. Honour is the basis of national diferandathermost precious posses-

All these Acts can be easily fitted into

sion of our people. It must, by its very nature, be all inclusive. It must penetrate every sphere of national life and be its basic principle. Community and Honour are inseparably bound together. It is therefore the foundation of the Works Community.

Labour is not regarded as being merely the physical capacity to perform certain tasks. Labour is an activity that is of value to the community. Labour as a whole is national labour, and each individual worker is only a member of the working Folk Community, helping to accomplish the task which the people as a whole have to fulfil. The laws of national life also require labour as a means of selection and of stimulating spiritual and moral forces. Labour is thus a community-forming We cannot therefore consider labour and the circumstances and conditions under which it is carried out, matters such as the worker's safety, conditions of dismissal and holidays, working hours and wages, merely as subjects for private agreements which the community has to put up with, however harmful they may be. They must rather be regulated by the law which governs the life of the whole people, for they concern the whole community.

The work in each individual factory or business is therefore carried out for the common benefit of people and state, and its success or failure affects the fate of the whole nation. The position of the employer as leader of his business is subordinate to this task. His work in co-operation with the workers he employs is based not on mutual services rendered, but on the common work done for the nation. The employer's position as leader does not therefore mean that he is master in his own house and can do what he likes. It means rather that he is responsible for what his does for the community. employer is bound to his workers by the fact that they are all participating in the labour of the nation. The essence of this co-operation lies in social honour, which means performances of duty, and respect

this principle of honour is to infringe the order of things embodied in the Labour Organization Act.

The form given to the Works Community necessitates that it should be selfgoverning. The organ of this self-Government is the Mutual Trust Council, which consists of the leader of the firm and members elected by the workers. Its task is above all to assist in the drawing up of the works regulations, to see that suitable measures for protection against accidents are taken, and to strengthen mutual confidence

The carrying out of this labour code is in the hands of the Labour Trustees who are appointed for each district. Their task is however not to use official means of compulsion to bring about the formation of Works Communities. A Community cannot be created by compulsion. The Labour Trustee must, by using his personal influence, by education and advice of a general and particular nature, ensure that State compulsion is in general unnecessary. The activity of the Labour Trustee up to now has shown that although they have used, when necessary, the powers given them under the Act, they have avoided any serious interference which might have led to the failure of their efforts.

The Labour Trustees are supported in their work by the German Labout Front, which is the community of all working Community of all working Germans. It is a social selfgoverning corporation. As such it took over the form the former social institutions of the workers and has extended and perfected them by means of a mighty organization. It further below its meaning the condihelps its members by improving the conditions under tions under which they live and assisted them in the them in the event of unforeseen misfortunes. Since the organization includes employers as well as workers it can exercise a can work exercise a considerable influence on work on the formation in the individual firms and on the formation of Works Communities in accordance of Works in accordance with the principles laid down by the Lab by the Labour Trustees. If there to the deliberate and malicious opposition the latter for every kind of work. To offend against Digitize of the labour Trustees, the latter of the latter

may appeal to the Courts of Social Honour. Paragraph 36 of the Labour Organization Act gives the exhaustive list of actions which are punishable as offences against social honour. By establishing these courts the State has embarked on something entirely new. They have been entrusted with the task of elaborating through their own decisions a law of national labour. Misdemeanours enumerated in the Act are malicious exploitation of labour, offences against a person's honour, malicious endangering of industrial peace, breaches of general decrees issued by the Labour Trustee, and betrayal of commercial secrets by the members of the Labour Councils, But it is assumed that all such actions proceed from an asocial attitude of mind. The extent and effects of these penal regulations will be best shown by means of a few practical examples.

The Courts of Honour have passed sentences on account of malicious exploita. tion of labour for the following actions: the inadequate payment of work in violation of wage agreements, retention of wages, non-payment for overtime, excessive work, bad conditions of board and lodging, refusal of holidays, and breaches of important regulations for the avoidance of accidents. There is also the case of an employer who did not allow the workers to do their jobs in peace and quiet, but was continually bothering them and urging them on with abusive language. employer was condemned for an offence against honour because he refused to have the sick children of a worker taken to hospital in a neighbouring town in accordance with the doctor's instructions; he said he wish the doctor's horses. His said he wished to spare his horses. His action in this case was not an insult to honour within the meaning of the Criminal Code but Code, but an offence against the honour due to every member of the working community. In connection with the dis-offences have been dealt with:— the provoking of labour disputes; demonstrations against the employer by misrepresentation; undermining of confidence disturb the proper working of the firm. In 1934, 64 actions were brought, in 1935 204, of which 164 were concluded by the end of the year.

The penalties which the Social Courts of Honour may impose are fines, reprimands and warnings. But they may also order removal of a worker from his place of work, or deprive an employer of his title of leader of the firm. In assessing the severity of the punishment, not merely the isolated action but the asocial attitude of the offender is to be considered. Of the 164 cases dealt with, 8 ended in acquittal, in 25 cases fines of under 100 Marks were imposed, in 45 cases fines of between 100 and 499 Marks, in four cases, fines of between 500 and 999 Marks, and in four cases a fine of over 1000 Marks. Further, 21 reprimands and 19 warnings were issued. There has been one sentence of removal from the place of work, and in 9 cases the employer was deprived of his functions as leader of the firm.

If an offence is not only against social honour but against the community directly, the Labour Trustee can appeal to the ordinary courts, which may impose a fine or imprisonment.

In intimate union with the organisation of national work formed by the National Labour Act we find the planned distribution of labour throughout the whole country.

### THE PEASANT AND THE LAND

dance with the doctor's instructions; he action in this case was not an insult to Code, but an offence against the honour community. In connection with the disoffences have been dealt with:— the those have been dealt with:— the cooperation among of confidence in the cooperation among of the cooperation among of the confidence in the cooperation according to this horses. His mental changes been made as in that mental changes been made as in that mental changes been made as in that the changes been made as in that mental changes been made as in that the civil code had been devoted to this special department of national life. The changes been made as in that the civil code had been devoted to this the ci

rally reduced, and the farms are protected against distraint; further, a marketing system has been set up which assures agriculture a market for its products at a reasonable price and at the same time is a guarantee that the German people will be able to live from the products of their own soil. The organizational and economic regulations are very extensive. They have in many cases taken over the functions exercised formerly by private institutions for the fixing of prices. But this material aspect too is subordinate to the national aim of maintaining and developing a prosperous peasantry. This aim is of decisive importance for the future of the nation. The farmer linked up with the soil cultiva. ted by him is the never failing source of national strength.

The Heredity Farms Act is the keystone for the whole law regarding the farming class. It is the foundation of all legal measures in this portion of the German Statutes, It proceeds from the idea that the farmer's family is linked up with the soil through their work. The law takes the farm as a living cell in the folk organism. The Heredity Farms Law does not legislate for the soil alone but for all that lives from it and grows on it too. It takes fields, farm homesteads and cattle as a nature unit in the centre of which stands the farmer himself. This union is regarded as a permanent one. Therefore the farm shall remain to the descendants or relatives as an inheritance in the hands of free German peasants. For this reason the Act makes it impossible to change the normal inheritance in a will. In general the eldest son inherits the farm, Female issue inherit only when there is no male issue possessing the necessary qualification for taking over the farm. The economic position of the farm is secured by a prohibution against mortgages and sales. A farm can only be regarded as an hereditary farm when it is capable of supporting a family and cannot be larger than 300 acres. In this way the measure furnishes a farms shall be spread over the wholes Digitithe adjustment applant for the yield of debt country. Independent Courts, called Here- land. The plan for the abolition of debt

dity Farm Courts, ensure that these measures are carried out

German agriculture has been further reorganized by a system of land settlement. Planned settlement on the land serves above all to increase the density of population in the more thinly populated parts of Germany. It helps to strengthen the attachment of the people to the soil tilled by them, and it ensures that this soil shall yield sufficient food by reclaiming land from unfertile areas or by dividing up indebted estates not intensively cultivated and building new farms and villages on them. Each farm must have enough land attached to it to provide a livelihood for a family with several children. in the size of farms is to be aimed at, and uniformity is to be strictly avoided. The most stable unit is the farm which can be run by the farmer and his family, and this farm is therefore specially favoured. But provision is also made for farm labourers since they are needed by the larger farms, And in accordance with local conditions artisans and institutions for common use (co-operative creameries for example) must also be provided.

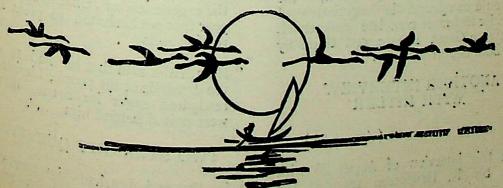
But in order to put agricultural estates on a sound economic basis it was necessary to regulate indebtedness. The Act of June 1, 1933, makes it possible to reduce debts to a level in accordance with safety and to ensure their repayment from the yield without endangering the farmer's livelihood. There are two ways of doing this. On the one hand there is a procedure for reducing debts by which the creditor voluntarily grants a remission making it possible to making it possible to draw up a plan for paying off what is owed. hand if a reduction of debts is necessary and the creditors are not willing to grant remissions, there is a procedure for compulsion sory adjustment. The debt regulation aims at fractions. aims at freeing the owners of farms, woods and market and market gardens, who need relief from their debts their debts to such an extent that, after paying for the paying for the upkeep of their families, they may not be such an extent that they may not be such as extent they are the such as extent they are the are they are the are they are the are they are they are they are they are they are they are the are they are the are they are the are they are they are they are they are the are they are they are they are they are the land. The plan for the apolition of debt is supplemented by protection from distraint for agriculture, so as to prevent property being confiscated and things being auctioned which are necessary for the running of the farm.

The organization of the Reich Agricultural Estate is based upon the idea of self-government by corporation. basic Act was promulgated on September-13, 1933, and a large number of supplementary decrees have ensured its proper application. Its aim is to bring together all the citizens of Germany who can be considered as belonging to one unit on account of their professional activity as farmers, as members of agricultural associations, as wholesale or retail dealers in agricultural products, as owners of land which can be used for agriculture, or as engaged in exploiting agricultural products. The Reich Agricultural Estate has been given the task of training its members to a full sense of their responsibility towards the people and to become the solid foundation on which the nation can grow and maintain itself. It watches over professional honour which here too is the basic element of the community. It also has to care for its members from a social and cultural point of view. Since the decree of December 8, 1933, the Reich Agricultutal Estate is directed by the Reich Farm Leader who has at his disposal an administrative staff. In all important questions

he is advised by the Reich Farm Council. The Reich Agricultural Estate is divided into Regional Associations, District Associations and Local Associations, so that in spite of the central organization, attention is paid to local conditions. Self-administration is carried out through these bodies, every member of which serves in an honorary capacity.

As a part of this professional organization the Reich Agricultural Estate is entrusted with the carrying out of the marketing scheme, the object of which is to guarantee the production of vital commodities, and on the other hand to protect the farmer from uncertainty as to whether he will be able to sell his produce. The marketing scheme provides a permanent market and at the same time ensures that the farms are properly and economically run. It regulates according to their nature and extent the utilization of agricultural products. These measures are not carried out exactly as in a planned economy in which orders and prohibitions tell the individual precisely what he is to do and what not to do. The method is rather to bring home to each single individual what the goal to be aimed at is, and to educate the rising generation to appreciate the tasks which have to be accomplished. Thus private initiative is in one way excluded.

### FINIS



CC-O. Jangamwadi Math Collection, Varanasi.Digitized By Siddhanta eGangotri Gyaan Kosha

## How Hitler made the War

The inner story as told in the Foreign Office Telegrams and Documents abridged from the Blue Book and from Sir Neville Henderson's Final Report.

(continued from the last issue)

### THE BRITISH REPLY TO HITLER'S MESSAGE

(August 28)

On August 28 Viscount Halifax informed the Polish Government through Sir H. Kennard that in the British reply to Hitler "a clear distinction" would be drawn between "the method of reaching agreement on German - Polish differences and the nature of the solution to be arrived at. As to the method, we [His Majesty's Government] wish to express our clear view that direct discussion on equal terms between the parties is the proper means."

The reply of the British Government, suggesting direct discussion between the German and Polish Governments, was presented to Hitler by Sir N. Henderson on August 28. The British Government stated they had "already received a definite assurance from the Polish Government that they are prepared to enter into discussions," and that, if such direct discussion led, as they hoped, to agreement, "the way would be open to the negotiation of that wider and more complete understanding between Great Britain and Germany which both countries desire."

### ANOTHER INTERVIEW WITH HITLER

(August 28)

In this interview of August 28 with Hitler, Sir N. Henderson repeated the British readiness to reach an Anglor German Digitized B understanding, "but only on the basis of a

peaceful and freely negotiated solution of the Polish question. " Sir Nevile Hender. son pointed out to Hitler that "If he was prepared to sacrifice that understanding" [between Britain and Germany] "in order to make war or immoderate demands on Poland, the responsibility was his. We offered friendship but only on the basis of a peaceful and freely negotiated solution of the Polish question.'

"Herr Hitler replied that he would be willing to negotiate if there was a Polish Government which was prepared to be reasonable and which really controlled the country." He "continued to argue that Poland could never be reasonable: she had England and France behind her, and imagined that even if she were beaten she would later recover, thanks to their help, more than she might lose. He spoke of annihilating Poland. I said that reminded me of similar talk last year of annihilation of the Czechs retorted that we were incapable of industrial I said cing Poland to be reasonable. I said that it was just because we remembered the experience of Czecho-Slovakia last year that we hesitated to press Poland too far to-day ".

Herr Hitler said that he had to satisfy the demands of his people, his army was ready and ready and eager for battle, his people were united behind him.....

# TWO STRAIGHT QUESTIONS

"In the end I asked him two straight questions e Garages of the guestions of the contract of t guestions, Garwaishen willing to negotial direct with the Dalan walls he ready direct with the Poles and was he ready

to discuss the question of an exchange of populations? He replied in the affirmative as regards the latter (though I have no doubt that he was thinking at the same time of a rectification of frontiers). As regards the first, he said he could not give me an answer until after he had given reply of His Majesty's Government the careful consideration which such a document deserved. In this connexion he turned to Herr von Ribben-trop and said: 'We must summon Field Marshal Goering to discuss it with him'."

"At the end Herr von Ribbentrop asked me whether I could guarantee that the Prime Minister could carry the country with him in a policy of friendship with Germany. I said there was no possible doubt whatever that he could and would, provided Germany cooperated with him."

On August 29 the Prime Minister once more explained in the House of Commons the British standpoint.

### HITLER DEMANDS A POLISH PLENIPOTENTIARY NEXT DAY

(August 29)

At 7-15 p. m. on August 29, Sir N. Henderson received from Hitler the German answer that the German Government were prepared to accept the British proposal for direct German-Polish negotiations, but counted on the arrival of a Polish plenipotentiary by August 30. The British Ambassador remarked that the latter demand 's sounded like an ultimatum,' but, after some heated remarks, both Hitler and Von Ribbentrop assured the Ambassador that it that it was only intended to stress "The interview Was "of a stormy character."

Sir N. Handas "of a stormy Character." Sir N. Henderson thought that Hitler was "far less reasonable" than on August 28.

At two o'clock in the morning of Sir Nevile August 30 Lord Halifax told Sir Nevile

German Government at once of the impossibility of producing a Polish representative in Berlin the same day. Sir Nevile reported that he had already pointed this out the evening before to Hitler, who had replied "that one could fly from Warsaw to Berlin in one and a half hours." The Ambassador added "one can only conclude ...... that Herr Hitler is determined to achieve his ends by so-called peaceful fair means if he can, but by force if he cannot ...... if Herr Hitler is allowed to continue to have the initiative, it seems to me that result can only be either war or once again victory for him by a display of force and encouragement thereby to pursue the same course again next year or the year after."

### AT WARSAW

(August 30)

From Warsaw Sir Howard Kennard reported that, rather than submit the humiliation of sending M. Beck or anyone else to Berlin to discuss a settlement on Hitler's terms, the Poles "would certainly sooner fight and perish ...... especially after examples of Czecho-Slovakia, Lithuand Austria." Negotiations on equal terms were only possible on neutral ground or perhaps in Italy, and on the basis of a compromise between Hitler's March terms (see p. 7) and the status quo.

During the afternoon Lord Halifax asked Sir Howard to appeal to M. Beck for strict instructions to be given against provocation, and especially against persecuting the German minority, a similar appeal being made to Hitler. M. Beck gave the desired assurance but pointed out that German provocation in Danzig was becoming "more and more intolerable,"

### STEPS IN BERLIN

(August 30)

Meanwhile Lord Halifax had notified Berlin that Polish restraint depended on German restraint and mentioned reports Renderson to expect the British replyon that anasi Diguzed By Siddhamp Gathis Gwon Ko Ribbentrop measures. undiplomatically replied that British counsels of moderation in Warsaw "had had cursed little effect." Lord Halifax also criticised as "wholly unreasonable" the German insistence 'that a Polish representative with full powers must come to Berlin to receive the German proposals," and suggested negotiations through normal channels. If the basis were reasonable the British Government would do their best to help.

#### THE BRITISH REPLY

(Midnight. August 30-31)

At midnight on August 30 the British Ambassador handed von Ribbentrop the reply to Hitler's note of the night before. It expressed appreciation of Hitler's desire for Anglo-German understanding but pointed out that Britain "could not sacrifice the interests of other friends in order to obtain that improvement."
Britain did not expect German vital interests to be sacrificed but believed them compatible with Polish interests.

The British Government noted Hitler's acceptance of the British position as to Poland's vital interests and independence. and the proposals for direct negotiations with Poland and for any settlement to be internationally guaranteed. They urged Hitler to approach the U.S.S.R. in the matter. They urged that Germany and Poland should undertake to refrain from aggressive military movements and to arrange a temporary modus vivendi for Danzig during discussion.

### ADVICE TO M. BECK

(Early morning, August 31)

Early next morning Sir Howard Kennard gave a copy to M. Beck, pointing out that Britain, like Poland, objected to much of what Hitler said but that there seemed to be some basis for the direct discussions which Poland had agreed to enter. British determination to implement obligations to Poland without reserve ground for conversations. So long as Germany professed will highest to negotiate message to Sir Nevile Henderson had ground for conversations. So long as Germany professed will highest to negotiate been ready to receive keeps to the evening to the second state.

no opening should be given for putting on Poland the blame for a possible conflict,

### TALKS WITH VON RIBBENTROP (Midnight August 30-31)

Meanwhile von Ribbentrop had seen Sir Nevile Henderson and "read out in German aloud at top speed" a long list of German terms for Poland, of which he refused the Ambassador a copy, saying that as a Polish representative had not reached Berlin by midnight on August 30 "it was now too late." Sir Nevile pointed out that this treatment was breach of the German assurance that no ultimatum was being given. "I must tell you," he reported to Lord Halifax, "that Herr von Ribbentrop's whole demeanour during an unpleasant interview was aping Her Hitler at his worst,"

### THE POLISH ATTITUDE

In Warsaw urgent moves followed to make Berlin aware of Polish readiness for discussions. M. Beck agreed to instruct the Polish Ambassador to Germany 10 seek an interview, but would not authorise him to accept a statement of terms "as, in view of past experience, it might be accompanied by some sort of ultimatum " He added that "if invited to go to Berlin he would of course not go, as he had no intention of being treated like President Hacha."

### THE SIXTEEN POINTS

(Evening, August 31)

The Polish Ambassador was not received by von Ribbentrop until the evening of August 31. Immediately after wards the wards the German Government broadcast their proposed to their prop their proposals. The Ambassador could not get through not get through to Warsaw because the Germans had also warsaw because Germans had closed all communications, and the Principles Government also sin heard Hitler's Sixteen Points on the radio before they were handed over in a wordy message to Sir Nevile Henderson.

of August 30 a Polish envoy "empowered not only to discuss but to conduct and conclude negotiations." The Fuhrer had "waited two days in vain for the arrival of a Polish negotiator with plenary powers" and thus regarded his proposals as "to all intents and purposes" rejected. He therefore thought it timely to inform the public of the sixteen points (which had been read at high speed, but not given, to the British Ambassador the previous evening). These were, in brief :-

1. Return of Danzig to the Reich.

2. The Corridor to decide whether it will belong to Germany or Poland.

- 3. The Corridor to be immediately handed over by Poland to an Anglo-French-Italo-Russian international commission with sovereign rights, pending a plebiscite at which all who were born by or domiciled on January, 1, 1918, in the Corridor should have a vote.
- 4. The port of Gdynia to remain Polish.
- 5. The plebiscite not to be held for at least a year.
- 6. During this period free transit traffic to be secured to both Germany and
- 7. A simple majority of votes to decide the plebiscite.
- 8. If Poland wins, Germany to receive an extra-territorial traffic zone one kilometre wide for 4-track railway and motor-Way to East Prussia. If Germany wins, Poland to have a similar communication
- 9. If Germany wins, the Reich to exchange population with Poland to a
- 10. Any special Polish rights in Danzie to be balanced by special German

- 12. The Hela peninsula near Gdynia to be demilitarised, whether it goes to Poland or Germany under the plebiscite.
- 13. An international committee of enquiry to examine all complaints of economic or physical damage or acts of terrorism against minorities on either side since 1918. Germany and Poland to give compensation or make restitution.
- 14. A comprehensive reciprocal guarantee for the future rights of German and Polish minorities.
- 15. In the event of agreement, German and Polish demobilisation to follow immediately.
- 16. Further measures for rapid execution of the arrangement to be agreed on jointly by Germany and Poland.

#### THE OUTBREAK OF WAR

#### GERMANY STRIKES

(Dawn, September 1)

At dawn on September 1, before either the Government of the peoples of other countries had even had a chance to read this interesting document, German troops crossed the Polish frontier. Bombers lost no time in bombing open towns and killing civilians who did not even know war had begun.

At 10.30 A. M. the Polish Ambassador in London told Lord Halifax officially that German forces had crossed the Polish frontier at four points. "He added" wrote Lord Halifax "that the towns of Vilno, Grodno, Brest Litovsk, Lodz, Katowice and Cracow were being bombed and that at 9 A. M. an air attack had been made on Warsaw, as a result of which there were many civilian victims, including women and children ...... His Excellency said that he had few words to add, except that it was a plain case as provided for by the it was a plain case as provided for symmetric planting of the same view and Kosha co-O. Jangamwad Math Colecter, deanasi Digitized by Singh and Same view and Kosha should take the same view and Kosha.

Sir Howard Kennard reported from Warsaw: "Minister for Foreign affairs has just telephoned to me in the middle of an air raid to beg me to point out to your Lordship that various cases of armed German aggression, which have occurred this morning on Polish soil, cannot be taken longer as mere isolated cases but constitute acts of war."

Yet as late as 11.30 A. M. the German Charge d' Affairs in London was denying to Lord Halifax that Warsaw and other towns were being bombed.

#### THE BRITISH WARNING TO BERLIN

(September 1)

That afternoon Mr. Chamberlain told the House of Commons the story of these happenings. "In these circumstances," he pointed out, "there is only one course open to us. His Majesty's Ambassador in Berlin and the French Ambassador have been instructed to hand to the German Government the following document:-

Early this morning the German Chancellor issued a proclamation to the German Army which indicated clearly that he was about to attack Poland, Information which has reached His Majesty's Government in the United Kingdom and the French Government indicates that German troops have crossed the Polish frontier and that attacks upon Polish towns are proceeding. In these circumstances it appears to the Government of the United Kingdom and France that by their action the German Government have created conditions, namely, an aggressive act of force against Poland threatening the independence of Poland, which call for the implementation by the Governments of the United Kingdom and France of the undertaking to Poland to come to her assistance. I am accordingly to inform your Excellency that unless the German Government are prepared to give His Majesty's Government satisfactory assurances that the German Government have suspended all aggrespromptly to withdraw their forces from promptly to withdraw their forces from

Polish territory, His Majesty's Govern. ment in the United Kingdom will with out hesitation fulfil their obligations to Poland.

(An Hon. Member: 'Time Limit?') If a reply to this last warning is unfavourable, and I do not suggest that it is likely to be otherwise, His Majesty's Ambassador is instructed to ask for his passports. In that case we are ready." The Prime Minister added:

"We have no quarrel with the German people, except that they allow themselves to be governed by a Nazi Government As long as that Government exists and pursues the methods it has so persistently followed during the last two years, there will be no peace in Europe. We shall merely pass from one crisis to another, and see one country after another attacked by methods which have now become familiar to us in their sickening technique. We are resolved that these methods must come to an end. If out of the struggle we again re-established in the world the rules of good faith and the renunciation of force, why, then even the sacrifices that will be entailed upon us will find their fullest justification."

### HITLER IN THE REICHSTAG

(September 1)

Also on September 1, Hitler addressed the Reichstag. "For months," he said "we have been suffering under the torture of a problem which the Versailles Diklat created a problem which had deteriors ted until it becomes intolerable for The Danzig was and is a German city. Corridor was and is German.....

After referring to his treatment of Austria, the Sudetenland, Bohemia and Moravia he decided to the sudetenland, Bohemia and Moravia he decided to the sudetenland. Moravia, he denied "that he who under takes to carry on the state of t takes to carry out these revisions for him self transgresses these revisions versailles self transgresses a law, since the Versailles

Diktat is not law to the law t Diktat is not law to us." He alleged that the minorities "the minorities who live in Germany at

### The Hindu Moslem Civilisation of India

The following is the concluding portion of the articles of Mr. Rabindranarayan Ghosh, M. A. in the Dawn Society's Magazine of 1911. These excerpts culled by Mr. D. V. SIVARAO are of topical interest as they answer many a question relating to the Hindu Moslem problem; especially the claim made by some Mussalmans that they are a race and a nation distinct from the Hindus. Ed. I. M.

"This work, while telling in vivid language the story of Ratan Sen's quest for the fair Padmavati, of Alauddin's ruthless seige of the Virgin city of Chitor, of Ratan's valour and of Padmavati's wifely devotion, culminating in the terrible sacrifice of all in the doomed city that was true and fair to save it from the lust of the Tartar conqueror is also an allegory describing the search of the soul for true wisdom, and the trials and temptations which beset it in its course. As to the spirit that animates the work Dr. Grierson observes: "Malik Muhammad's ideal of life is high, and through the work of the Mussalman ascetic there run veins of the broadest charity and of sympathy with those higher spirits among his Hindu fellow countrymen who were groping in the dark for that light of which many of them obtained glimpses." Among other distinguished Mussalaman writers that adorned the Hindi tongue may be mentioned the celebrated Abdur Rahim Khan-Khanan one of the nine jewels of Akbar's court, who not only wrote verses in Hindi but also won reputation as a great patron of literature. It is to be noted that many of Khan-Khanan's Hindi songs and lyncs turn on the loves of Radha-Krishna of the Pt. Hindu themes. (For an account of the Khan Khanan and his writings, see an article in the Hindi Journal, Saraswathi,

Similarly in the field of Bengali literawriters like Alwal who composed a Bengali petrical version of Malik Muhammad's

Padumawat, and of many mussalman Vaishnava poets who composed Padas or lyrical songs dealing with Radha-Krishna. Some of the early Mussalman rulers of Bengal were great patrons of Bengali literature, and at their instance several Bengali versions of the Hindu Epics and Puranas were undertaken. It is a well known fact that as a result of the Vaishnava movement in Bengal inaugurated by Sree Chaitanya, a considerable number of pious Muhammadans, the most famous of these being, Haridas, adopted the Vaishnava faith, and that several of these composed like their Hindu brothers, beautiful lyrics called Padas with Radha-Krishna, and Sree Chaitanya as their subject- matter. Twenty four of these Mussalman Vaishnava poets and a considerable body of their compo-sitions have up till now been brought to light, thanks to the researches of Srijuts Dinesh Chandra Sen, Abdul Karim, and Braja Sundar Sanyal (Vide Dinesh Chandar Sen's Banga Bhasha O Sahitya, 3rd edition p. 259; also, a pamphlet embodyng the Vaishnava lyrics of Syed Martuza, perhaps the best of the 24 poets mentioned above, edited by Sj. Braja Sundar Sanyal with a biographical notice by Sj. Abdul Karim. For an account of Alwal and his writings, see Banga Bhasha O Sahitya pp. 569.580, and for a detailed notice of Bengali versions of Hindu epics undertaken under Mussalman patronage, see the same book pp. 156-166.) Thus we note here not only a community of language between Hindus and Mussalmans but also the sharing to some extent at least of a common

Ratansen the hero of "Padumawat" is known to history as Bhim sinha. For the story, see lar literature of Language in census Report 1901 and also the introduction to Modern Vernacuterature of History as Bhim sinha. For the story, see large characteristic of Language in census Report 1901 and also the introduction to Modern Vernacuter of History of His

literary tradition much of which is Hindu in origin.

On the other hand, in the Punjab and the Western parts of the United Provinces where for many years Urudu and Persian have been regarded as the medium of polite literature and literary culture, the common literary tradition is based more on Persian than Hindu literature. So that it now happens that the ordinary Hindu of those regions is very often even more familar with the substance of Persian romances like Yusuf and Zuleikha, Shirin-Farhad, Gule-Bakaoli and Laila-Majnun, which again from the subject matter of much of Urudu literature than perhaps of the Hindu Epics themselves, and that it has been deemed necessary by Hindu publicities of the province, to start a propaganda for instructing Hindu youths in pure Hindu epic and traditional lore.

#### Ш

The union, or rather assimilation, born of mutual contact and interaction, of Hindu and Muhammadan culture in Northern India, which we have already noticed in the fields of Industrial Art, Architecture Painting, Music, Language, and Literature is also to be noticed in the field of Religion and religious practice. In a consideration

of this topic it has to bo remembered, in the first place, that a large percentage of the Mussalmans of India are not of foreign origin but descendants of Indian convertsto Islam, \* and as such share with their Hindu brethren the innate tendency for symbolism and ceremonial which is characteristic of all children of the Indian soil; and secondly, that Islam, as it was introduced in India, had already undergone a process of adaptation on Persian soil which brought it nearer to the spirit of Hinduism. as it would be made clear in the course of our discussions. As a result of these two forces, helped and strengthened as they were by the close contact in which the two cultures, Hindu and Islamic, lived in India for seven centuries, Islam underwent on Indian soil a remarkable transformation on its practical and ceremonial side, a transformation which distinguishes it more or less from Islam as practised in other Muhammadan countries and at the same time assimilates it to the religious faith and practices of the numerous Hindu sects of India. To such an extent has this process of transformation gone on that many Hindus of Upper India, especially those belonging to the lower classes, do not scruple to take an enthusiastic part in the worships and pilgrimages, in the festivals and pageants of this Indianised Islam. And Vice-Versa, the large mass of the

<sup>\*</sup> The following facts compiled from the Census Report of India 1901 will show how large to tion of the Mussalman population of the Mussalman population of the Mussalman population of the local the proportion of the Mussalman population is composed of indigenous elements. In Bengal the local Muhammadans, most of whom belong to the secondaris of Muhammadans, most of whom belong to the agricultural classes, are in the main the descendants of local converts from Hinduism. In Malabarata local converts from Hinduism. In Malabar, the only place in Southern India where the faith of later has many adherents, the majority of the Management of local converts. has many adherents, the majority of the Mussalmans are said to be the descendants of local converts made by the Arabs, who frequented the converted the converted to be the descendants of local converted to the made by the Arabs, who frequented the coast as far back as the beginning of the 8th century. Gujarat, the Boharas, Khojas and Memore, all of the beginning of the Sthotal ancestra Gujarat, the Boharas, Khojas and Memons, all of whom are now Muhammadan, are of Hindu ancestrated in Rajputana the Muhammadans are for the and in Rajputana the Muhammadans are for the most part the descendants of Rajputs who well indigenous converted in the time of the Delhi Emperors; of the remainder many are Meos, also of indigenous bare in the north west of India a large large and the remainder many are Meos, also of indigenous bare large origin. Even in the north west of India a large portion of the present-day Muhammadans only punjab only 1115.242 little or no foreign blood in their veins, and of 14, 141, 122 Muhammadans in the Punjab only 1,115,243 were returned in the census of 1001 1,115,243 were returned in the census of 1901 as Pathan, 491,789 as Baloch, 340,063 as at foreign of foreign control of the punjap in the Punjap at 315,032 as Saiad and 111,885 as Moghal, that is the pathan, 491,789 as Baloch, 340,063 as at a foreign control of the punjap at 1,115,032 as Baloch, 340,063 as a standard of the punjap at 1,115,032 as Baloch, 340,063 as a standard of the punjap at 1,115,032 as Baloch, 340,063 as a standard of the punjap at 1,115,032 as Baloch, 340,063 as a standard of the punjap at 1,115,032 as Baloch, 340,063 as a standard of the punjap at 1,115,032 as Baloch, 340,063 as a standard of the punjap at 1,115,032 as Baloch, 340,063 as a standard of the punjap at 1,115,032 as Baloch, 340,063 as a standard of the punjap at 1,115,032 as Baloch, 340,063 as a standard of the punjap at 1,115,032 as Baloch, 340,063 as a standard of the punjap at 1,115,032 as Baloch, 340,063 as a standard of the punjap at 1,115,032 as Baloch, 340,063 as a standard of the punjap at 1,115,032 as Baloch, 340,063 as a standard of the punjap at 1,115,032 as Baloch, 340,063 as a standard of the punjap at 1,115,032 as Baloch, 340,063 as a standard of the punjap at 1,115,032 as Baloch, 340,063 as a standard of the punjap at 1,115,032 as a standard of the 315,032 as Saiad and 111,885 as Moghal, that is to say only 16 pec of the total population at the late who are the late who a of foreign origin. The rest, i. e. about 84 p. c. are mostly converts from indigenous races such the Jats who numbered nearly 2 million, the Reiman Restaurance of the state of the such that is to say only 16 p. c. of the total population of the Jole of the such that is to say only 16 p. c. of the total population of the Jole of the Jats who numbered nearly 2 million, the Rajputs and Arains about 1 million, and the Jats who numbered nearly 2 million, the Rajputs and Arains about 1 million, and the local famillion by Awans, Gujars, Muchis, Kumhars, Tarkhans and Telis from one to two-thirds of a million the descendents of the present-day followers of the descendents of the descend The vast majority of the present-day followers of Islam are shown by their caste designation Report. 1854-55. CC-O Janganwadi Math Cast. See also the the descendents of local converts.) see also the igities of interest the angular converts. See also the igities of interest the purish Administration Report.

1854-55. CC-O. Jangamwadi Math Collection, Varanashe igities of interest the angular system Kosha

followers of Islam in India practising, as they do, a form of Islam largely transformed by Indian influence, do not think it improper to take part in what are strictly Hindu religious festivals and worships.

This Indianisation of Islam noticed by many students of Indian civilisation, European as well as Indian, is most apparent, as we shall show more at length in the course of another article, in the worship and offerings made, and the pilgrimages, fairs and festivals instituted in honour of the shrines of a numerous class of holy saints called Pirs, the names of many of whom are not even known outside the borders of The worship of the shrines of departed saints is an old Indian institution coming down from the days of Buddhist and Jaina ascendancy, and having its modern counterpart in the veneration offered to shrines of departed saints of the different Hindu sects, especially of the Vaishnava sect. And Indian Muhammadanism, in its marked preference for Pirworship with its attendant rites and ceremonies of a more or less Hindu character, and in its veneration of relics, foot-prints and commemorative shrines, is but a continuation of the institution of saint-worship as obtaining among Buddhist, Jaina, or Vaishnava communities.

But this Indo Islamic cult of Pirs has another aspect in which it bears a further and closer correspondence with the other Indian religions, especially Hinduism. For this cult of Pirs, besides being a form of saintworship serves also as a substitute for the Devata-worship of the Hindus. We know that the worship of departed saints as such forms but a subordinate feature of popular Hinduism, and that a much larger part is played therein by the numetous deities who preside over the beneficent or maleficent forces of nature and dispense ciff. dispense gifts and favours to their votaries, and save the and favours to their votaries, and save them from curses and calamities, when duly men d when duly worshipped and propitiated. The stern monotheistic creed of Arabian Islam however, does not admit of Arabian Islam hythology such as appended mythology such as a pended mytholo

its graduated heirarchy of gods, demi-gods, and inferior deities before whom prayers and the attainment of objects of a more or less personal or wordly character. But as we have already seen a great bulk of the Indian Muhammadans are not of foreign origin but descendants of Indian converts to Islam, symbolism and ceremonial which is characteristic of all children of the Islam, inheriting as they do the rooted tendencies of the race in this respect, should feel the need of just such a mythology as the Hindus possess. And it was this craving for a mythology that was met by these deified Pirs, who are looked upon, much as the "Deotas" (Devotas) or popular deities of Hinduism are regarded by the ordinary Hindu. The spirit of the departed Pir is supposed in most cases to hold sway over particular elements and forces of nature and to preside over their operations and is almost always approached at least by the lower classes, with prayers for a child for the favourable settlement of a family dispute, for the cure of a disease, for safety on a voyage or journey, and so on. It is no wonder then that Hindus should join in practice, or that Muhammadans who pray in this Hindu fashion to a deified Pir, should proceed one step further to offer worship to the Hindu deities (Devatas) themselves, such for example as Sitala (the small-pox goddess), Kali and Durga,

Closely associated with this worship of deified Pirs and of Hindu divinities is the Hindu character assumed by the religious festivals of the Indian Mussalmans and the adoption by them of the Hindu institutions of fairs and pilgrimages to honour the memory of departed saints. The puritanic severity of the few festivals of Arabian Islam failed to satisfy the natural partiality of the Indian mind for a symbolistic and ritualistic religon, with forms and rites calculated to appeal to the senses and the imagination and to bring them in touch with the life of Nature around them, the changes of the seasons, the glory of the soil, such as corn, fruit and oil. And naturally enough, as we shall see in due course seasonal festivals jutroduced more or less in conformity with Hindu festivals (e. g., the festival of Khwaja Khizr in the month of Bhadon, (Sanskrit Bhadra,) corresponding to the Ganga-Puja of the Hindus), but also the old festivals themselves, such as the Mohurrum, came to acquire a more or less Indian character by the adoption of ornate and ceremonial features. some times borrowed directly from Hinduism.

All these features of the Indianisation of Islam have been noticed by more than one student of Indian life and civilisation European as well as Indian. Even so early as 1831, M. Garcin de Tassy, (the then Professor of Hindustani at the Royal and special School of Living Oriental Languages, Paris and Member of the Asiatic Societies of Paris, London and Calcutta.) a French scholar who devoted himself to the study of the Hindustani and the Persian literature of India, wrote to this effect in his Memoir on some peculiarities of the Mussulman Religion in India [Memoire sur des particularites de la Religion Musulamane dans I' Inde: reprinted from the Nouveau Journal Asiatique at the Imprimerie Royale (Royal Printing house), Paris, 1831, pp. 9 etc. The book was compiled by the author mainly from the writings of several Indian Mussalman authors who wrote in Hindustani (Urdu), writings such as the 'Barah Masha' (the twelve months) of Kazim Jawan, and the Araich--Mahfil (or Statistics and History of Hindustan) by Sher Ali Afghan, both of whom wrote in the beginning of the 19th century. The present writer is responsible for the translations of this and subsequent extracts from the original French texts.) "That which is particularly striking in the exterior cult of the Mussalmans of India, is the alteration which it has undergone because of taking on the indigenous physiognomy; these are the accessory ceremonies, and those usages little in keeping with, or even the contact of the Mussalmans with the people habituated to adore Mussulmans. Variance in contrary to the spirit of the Koran, which

pilgrimages to the tombs of saintly person. ages of whom some are not even Mussal. mans, and the semi-pagan festivals instituted in their honour" (Ibid p. 9). And the writer then goes on to explain the psychology of this transformation in the next paragraph :- "In fact, the cult of Mahomet was too simple for a country in which rules in allegorical and idolatrous religion which speaks to the senses and the imagination, rather than to the mind and to the heart; so the Mussalman festivals in India have surcharged themselves with pagan ceremonies, and have put on a gorgeous apparel. They are not stamped there with the severity which distinguishes those of Mecca and of Medina, One should say they are those of the Hindus,"

Another distinguished French writer, M. Gustava Le Bon writes to the same effect in his valuable book, the Civilisaof India (Les des l' Indes New Edition, Revised and Enlarged: The Book Firm of Ernest Flammarion, 26 Rue Racine, Paris, 1900 by Dr. Gustava Le Bon, who was deputed on an Archaeological Mission to India by the Minister of Public Instruction, France, The present writer is responsible for the translations from the original French text.):-"The transformation of a part of India under the action of the Mussalmans was far from being as profound as has been that of Egypt. The action of the vancuish of the profound as has been that of Egypt. vanquished on the vanquishers had more of force in the Peninsula than in any of the countries which underwent the yoke of the sectaries of Mahomet. The new civilisation which the Afghans, afterwards the Turks and the Mogals carried into the basins of the Indus and the Ganges, after having having strongly influenced that which already subsisted, found itself modified by it in its turn it in its turn, from the mingling of these two civilisations rose a third, keeping almost as much of the one as of the other and which and which we shall designate by the name of the Hindre N of the Hindu-Mussulman civilisation Again specific Again, speaking particularly of religion the same author remarks in simple for a taught by Mahamatan in simple for a simpl taught by Mahomet was too simple for a

meaning Indian Moslems, 'render divine honours to Mahomet; their extends down to his son-in-law Ali amongst the low classes, numerous saints are equally deified and confounded with the old divinities of the Brahmanical pantheon' In another passage, again, he remarks to the same effect: - " There are in India, among the few cultivated spirits, some true Mussalmans and some true Brahmans; but among the people the two cults are sometimes totally confounded. Mahomet and the mussulman saints are deities of the same rank other Hindu deities, The ceremonies are mutually borrowed from the rites, and sometimes unite partisans, of diverse creeds."

If we turn from these foreign observers to students of Indian life, Indian and European, who have lived and worked in India in recent times we find that the same opinions are held by them as by the French scholars we have quoted above. Mr. A. Yusuf Ali M A. LL. B. (Cantab), I.C. S., (President of the Muhammadan Educational Conference held at Nagpur on the 27th December, 1910.) A distinand cultured Civilian of the United Provinces observes in his book on The Life and labour of the People of India (Published by John Murray, Albemarble Street, W. London. P. 309): "It is in the investigation of the highest and most serious problems of life that the ladian sages and seers—Hindu, Buddhist, Muhammadan, and even Christian—seem unconsciously to have worked, and to be working on a common basis. The stern, iconclastic character of Arabian Islam has always been subordinated in India to the teverage of the subordinated in India to the reverence for saints and the embodiment of religious virtue in sacred persons and work we find Work We find: - "Speaking of the religious aspect of a "Speaking of the religious aspect of our social life, a consideration of the position social life, a consideration India is of the position of the Moslems in India is Practical Islam in India—the religion actually held and followed as opposed to professed indeed that professed is very different indeed is very different indeed. hom the Islam of the books. The Mosleys anasi. Di course, versed in the old-oleanning are, of course,

acquainted with the root-ideas of Islam and preach them wherever they can-but do they even they carry them out? Not entirely-If the Hindus offer cakes to the manes of their deceased ancestors, the Moslems in India have developed the custom of Shirni. ... The Muhammadan Julaha or Teli in the remote villages will propitiate the Mata during an outbreak of small pox with as much ferver and ceremony as his Hindu brother. He will march to the shrine of Ghazi Mian or sing the song of the Panchon Pir with as great a sense of duty as a Hindu pilgrim measuring his length along to Chitrakot or a Sadhu devotee singing to the merry sound of the nimble Dafla, the loves of Radha and Krishna...In the olden days the Hinduising tendencies among Muhammadans led to a certain amount of friendliness with the Hindus. It was difficult to say whether the Hindus or the Muhammadans were more numerous in the cult of the Tazia or of Ghazi Mian and the Heroes Five or at the shrines of local godlings, such as the Bhumia Deo. At the countryside the fact of a Man's professed religion made as little difference as his stature or the shade of his complexion."

writer Mr. W. Another Civilian Crooke, I. C. S. observes, in his book, The North Western Provinces of India (Published by Methuen and Co., London, 1897.) p. 260)-" Islam in India has to a large extent shed off those militant, Puritan principles which now survive only among the sect known as the Wahhabi or Ahl-I-Hadis, who are purists and reject as idolatrous accretions on the original faith the worship of saints and their tombs, call ordinary Mussalmans Mushrik,or those who associate another with God, and condemn the smoking of tobacco and the use of rosaries. Islam has thus become much more tolerant of Hindu beliefs than it was under wild raiders like Shihabuddin or the iconoclastic Aurangazib ... like Hinduism Islam in India has never established a Church or Synod; it has no well-defined religious centre and the small isolated colonies which it founded gradually fell under the influence of their environment in the midst of a numerically superior in fide population angorn Gyaan Kosha

We desire in our next to bring out more in detail the nature and extent of this Indianisation of Islam in the matter of religious practices and beliefs, under non-Mussalman, Indian influences; and also on the other hand, the extent to which the Hindus and other non-Mussalman Indians adopted features of the Indo-Musalman cults. We want also to bring out and illustrate how this mutual influence and interaction between Mussalman and non-Mussalman India brought about a friendliness and co-operation in matters which showed itself in their sharing with enthusiasm in common festivals and pilgrimages.

#### IV

In the first part of this series of articles the Hindu-Moslem features of the industrial arts, the dress, the architecture and the painting of Northern India were dealt with. In the second part of this series the subject of Hindu-Moslem relations has been considered from the same standpoint, namely that the Hindu-Moslem culture, but in relation to other departments of Hindu Moslem activity, e. g., those of Music, Language, and Literature. In our last article on the subject, which constituted the third part of the series, we showed on the authority of distinguished European and Indian scholars who have made a serious study of the problem of Islam in India that the union or rather assimilation born of mutual contact and interaction of Hindu and Moslem cultures in Northern India is also to be noticed in the field of religion and religious practices.

We desire in this and one or two other articles to bring out more in detail the exact nature and extent of the Indianisation of Islam in the matter of religious practices and beliefs, under non-Moslem Indian influences and also on the other hand the extent from which the Hindus and other non-Mussalman Indians adopted features of the Indo-Musulman cults. We want also to bring out and illustrate how these mutual influence and interaction between Moslem and non-Moslem indiaJabroughtMatbealection friendii-Moslem indiaJabroughtMatbealection friendii-

ness and co-operation in these matters which showed itself in their sharing with enthusiasm in common festivals and pil.

One result of the Indianising of Islam in India has been, as we have pointed outin our last article on the subject that all over the country, Hindus and Mohammadans join in rendering homage and worship to the saints of either community, under taking pilgrimages to their numerous shrines dotted over the whole land, and making offerings of coins, sweets and lamps. It has been estimated that the of these deified Mohammadan worship saints constitutes the faith of nearly two and a half millions of Hindus in Northern India. (See page 252, north-western provinces of India by W. Crooke, Bengal Civil Service retired London; Methuen and Co. 1897.) in fact the number of these Muhame madan shrines is even greater than that of Hindu saints in many parts of the country. Some of these saints and their shrines are of local and provincial celebrity while others are of more universal renown and shrines dedicated to these last are to be found all over Northern India.

Among these deified saints of all India reputation, and worshipped both by Hindus and Mussalmans, one of the most celebrated is Shah Madar, or more fully, Saiyed Pir Badinddin Zing or more fully, Saiyed Pired Badiuddin Zindah Shah Madar who lived in the first half of the fifteenth century during the rule of Sultan Ibrahim Sharque of Ianana Makkan of Jaunpur. His tomb, erected at Makkan pur in the Cawnpur District by this monarch is chiecis monarch, is still one of the greatest objects of piloning of pilgrimage not only to the Muham madans of Line madans of Upper India but also to a large number. number of Hindus. But besides to central short central shrine, local shrines are erected him and festively him and festivals celebrated in his honour, in many other large length in the localities in in many other Muhammadan localities in the Punjah the Punjab, the United Provinces and even here in remote Bengal. festival of the description of the large and festival of description of the shrine and festival of Madar Shab at Markanpur, vide Gardin

de Tassy Memoire sur des particularites de la Religion Musalmane dans Inde pp. 54-62. The Census report of India, 1901, makes a reference to it. See Vol. 1., part 1. p. 374. An account of local shrines dedicated to Shah Madar in a North Bengal locality appears in a recent special number of the Rangpur Sahitya Parishad Patrika, entitled the History of Sherpur (a subdivision of the Bogra District in North Bengal) by Si Haragopal Das Kundu (See P. 39 of this publication which is in Bengali.) Every year in the Muhammadan month of Journazi 1st, the time fixed for the festival of the saint, a considerable number of men and women, generally of the inferior classes, repair to his shrine at Makkanpur from the most distant places. Headed by some Fakirs of the order of Shah Madar the pilgrims march in a body carrying pikes called Chharis in their hands, while some of them play on the Rubab (a kind of violin) and the tambour. The pilgrims, both Hindu and Muhammadan, stay near the tomb of the shrine for a number of days, occupied in presenting their vows and oblations; and when the 17th of the month is passed, they return to their respective homes. The Fakirs or dervishes of the order of Madar have some traits of tesemblance with the Hindu Sannyasis. Like them they go about almost naked in all seasons, and keep their hair in matted locks; they rub the body with ashes and carry chains of iron round their loins and necks, and above all, their principal practice consists in making use of Bhang (an intoxicating liquor extracted from the leaves of hemp) in the expectation of procuring visions. M. Garcin de points out another quasi-Hindu feature in the cult of the night the cult of Madar, viz., that on the night of the formadar, viz. of the festival the processionists with pikes in their hands have to walk round a blazing fire. Here, says M. de Tassy "we see a new example of the adoption of Mussalman ceremonies and usages into the Mussalman cult. This walk round the fire is evidently borrowed from the Hindus anong whom there is even a festival of which the purithere is even a festival of which the Principal rite consists in walking found this element, deified this element, which they under the name of Agni."

CC-O. Jangamwadi Math Collection, Varanasi.Digi

Almost equally wides pread or perhaps more widespread than the cult of Shah Madar, is the cult of the fam ous Panch pir or Five Saints Viz. Ghazi Miyan, Hathila, Parihar, Sahja Mai and Ajab Salar. They are worshipped all over Northern India from the Bengal to the Punjab not only by Muhammadans but also by large number of Hindus who are known as Panchpiriyas. It is even a matter of dispute whether they are the five Pandu brothers of the Mahabharata or five great saints of Islam. The song of the Panchon Pir is to be heard all over Hindusthan sung to the merry sound of the nimble dafla (a kind of small drum), and pilgrimages to the shrine of Ghazi Miyan are very frequent. The principal shrine of Ghazi Miyan (or, to give him his full designation, Salar Masud Ghazi) is that erected over his tomb at Bahraich, an ancient town in Oudh, situated on the banks of the Saraju. Here, also, as at Makkanpur, an annual fair and festival is held in honour of Ghazi Miyan in the month of Jeth (Jaishtha May-June) on the occasion of the anniversary of the marriage and martyrdom of the saint. The ceremonies are almost the same as those performed at the festival of Madar. The same procession with pikes and banners, the same holiday fair, the same offering of vows with flowers and sweetmeats at the shrine of the saint, characterise both these feasts and in fact no other festivals of these parts. A special feature of this shrine of Ghazi Miyan is that it attracts a large number of lepers and of lame, one handed and blind persons who linger near the tomb in the hope of being cured. Herein this and many other Mussulman shrines resemble such Hindu shrines as those as Tarakeshwar Baidyanath in Bengal, and many others in the different provinces of India.

Bahraich also contains the tomb of Rajab Salar or Ajab Salar, another of these "Five Pirs," but it is not so celebrated as that of Ghazi Miyan. But besides these central shrines there are numerous local ones dedicated to the panch pir, local ones dedicated to the panch pir, scattered dhints the anglifferent provinces of scattered dhints the scattered districts and the scattered d

Northern India: and even in remote Bengal local shrines to Ghazi Miyan, to Hathila, and to Rajab Salar are not infrequently to be met with; and any one who has travelled by boat on the Padma or the Meghna or the sea adjoining Chittagong will have noticed that the boatmen, whether Hindu or Mussalman, when starting on a journey invoke the blessing of the Panch Pir, and especially of Ghazi Miyan, along with that of the River-deity Ganges and of Pir Badar, the patron saint of sailors, in the following words :--

Amara acchi Polpan Gazi acchi Nikhaman Seere Ganga dariya Panch Pir hiyya Gazi Badar Badar Badar.

Translation: - We are but children, Ghazi is kind on us: the River Ganges and the Five Saints be on our head. O Ghazi Badar, Badar, (Census of British India, 1881, Vol. III p. xi, App. B. which embodies extracts from Ibbeston Punjab Census Report noting peculiarities of the Hindu and Muhammadan religions as practised in that Province; Grierson, Bihar Peasant Life, p. 403 Crooke, North-Western provinces of India, p. 252; also p, 60, pt. 1 of the November, 1904 number of this Journal, where is given the boatmen's hymn given above, in the course of an article on Bengali as spoken by the Bengalis. (See also for an account of some North Bengal shrines to these Indo-Muhammadan saints, a recent special number of the Rangpur Sahitya Parishad Patrika giving the history of Sherpur.)

This Bengali prayer to Pir Badar, the patron saint of boatmen, leads us to another of those cults of deified saints which prevail all over Northern India, both among Hindus and Muhammadans. The saint is better known outside Bengal under the name of Khwaza Khizr (as in the Punjab and United provinces) or Khaje Khidar (as in Behar) and this Muhammadan title has in many places been Hinduised into Raja Kidar, Khwaza Khizr is properly that one of the great saints of Islam to whom the care of travel-

now regarded as the Hindu god of water and is sometimes confused with the deities presiding over the rivers Ganges (Ganga Mai) and Indus respectively. The fish is his vehicle, and his image is painted over the doors of both Hindus and Muhammad. ans, while it became the family crest of the late royal house of Oudh. (Water colour paintings of Khwaza Khizr riding on a fish, in a setting of cool and soothing landscape, are very often to be met with in collections of old Indian paintings of the Mughal and post-Mughal periods.) Among Muhammadans a prayer is said to Khwaza Khizr at the first shaving of a boy, and a little boat (called bera) is launched in a river or tank in his honour. The same rite, commonly known as the Bera ceremony, is performed at the close of the rainy season, and every Thursday during the month of Bhadon (August-September) the Mussalman women observe a fast which they call Khaje Khidar Karoja. Among the Hindus again he is worshipped by burning lamps and feeding Brahmans at the well and as among their Mussalman brethren, by setting affoat on a village pond a little raft of grass with a lighted lamp placed upon it,—a practice which is also observed on the occasion of the Ganga Puja. (Ibbetson, Punjab Census Report, 1881, Crooke. The Popular Religion and Folklore of Northern India, Vol. 1997 Vol. 1. p. 47; Grierson, Bihar Peasant Life P. 40-3; Garcin de Tassy, op. cit. pp. 85-89.)

One result of the Indianising of Islam in India has been, as we have seen in the Third in the Third and Fourth Parts of this series that all series, that all over the country home and Mahommedans join in rendering home age and worship to the saints of pilgrimages to their numerous shrines dotted over the whole described offer. and making offer ings of coins, sweets and lamps, to our last we gave detailed reference to some of these some of these saints and their shrines of confining our attention to only those in them that are of India from the Punjab Mauteon Beharahoas Digitizethe Spressine Carticleyame of all India reputation to only in the India reput

that besides these deified saints of universal reputation there are others of a more or less local and provincial renown, but who nevertheless occupy a very important place in the worship of the peasantry, Hindu as well as Muhammadan. Though they are more often Muhammadan than Hindu, they are worshipped by Hindus and Mussalmans with the most absolute impartiality. During the Punjab Census operations of 1881, the Jats of a part of Gurgaon described their worship as confined to Shekh Ahmad Chisti Brahman and the Pipal tree. The shrines of the three great saints of the Punjab, Sakhi Sarwar Bawa Farid and Buga Pir are yearly crowded by thousands of worshippers of both religions. Of these Sakhi Sarwar, Sultan, a Mussalman saint who flourished about the middle of 12th century A. D. is perhaps the most popular. He is not only worshipped by both Hindus and Mussalmans, but his followers amongst the latter form a distinct Hindu sect, known as Sultanis. His principal shrine is at Nighaka in the Dehra Ghazi Khan District and contains, besides the trunk of the saint and his wife, a shrine to Baba Nanak and a temple to Vishnu, thus exemplifying the extraordinary manner in which religious practices are intermingled in the Punjab. The shrine is celebrated throughout the province and thousands of pilgrims from all parts, Hindu, Sikh, and Mussalman attend the annual fair which is held there. A very considerable proportion of the Hindu village population, and especially of the women of the Amritsar, Jullundar and Ambala of the Amritsar, Jullundar and Ambala divisions (excepting Simla and Kangra) and of Northern Patiala, are Sultanis. The guardians of the local shrines, which exist in almost every village are Mussalman, and are called Bharai and conduct the companies of Hindu pilgtims on their way to the shrine at highaka Mighaka. Even in the Delhi territory where he is not held in quite such high esteem he not held in quite such high esteem, he is still generally worshipped, shrines in her still generally worshipped, shrines in his honour are common, vows and pilgrimages to him are frequent, and Brahmans to him are frequent, and Brahmans tie threads on the wrists of their clients their clients on a fixed date in the name of

Muhammadan saint of the Punjab who flourished about the end of the 13th century. His shrine at Pak Pattan in the Montgomery district which is celebrated throughout Muhammadan Asia, attracts no less than 50,000 pilgrims, Hindus and Muhammadans, during the annual fair. Sakhi Sarwar, and Bawa Farid were Mussalman saints worshipped by Hindus. Buga Pir, on the other hand, the third of the great saints of the Punjab, was a Hindu, his proper name being Guga Bir or Guga Chohan. It is said that when Sultan Mahmud with his army reached the banks of the Sutlej his progress was resisted by Guga Chohan, who bravely fought against the alien army and did not allow Mahmud to proceed forwards till he and his 45 sons had perished in the fight. (Ibbetson's Punjab Census Report 1881 p. x. and speech of Lala Hans Raj, B. A, at the Punjab Hindu Conference, 1909, as reported on p. 95 of the Report of the First Punjab Hindu conference held at Lahore.) But this in no way prevents Mussalmans from flocking to his shrine in large numbers, and even his very name has been changed from Guga Bir or 'Hero Guga' to Guga Pir or saint Guga. Two other saints venerated in the Punjab deserve a passing mention. One is Shams i-Tabriz, a celebrated Muhammadan saint, whose followers form a distinct Hindu sect known as Shamsi Hindus. These, notwithstanding their strong leaning towards the tenets of Mahomet, still conform to most of the observances of Hinduism and are accepted as Hindus by their Hindu neighbours. They bury their dead, instead of burning them. The other is Lal Das, a Meo of Alwar, who, though like all Meos, a Mussalman by faith, followed again, like all Meos, Hindu observances. His followers, known as Lal Dasi Hindus, would appear to be a sect of Mussalmans who approach to Hinduism The worship consists chiefly in repeating the name of Ram. Yet Lal Das is considered to be Musalman Pir. (Ibbetson op.cit. A valuable summary of facts relating to Hindu-Muhammadan practices in the Punjab appeared in the November, 1904 number of this Journal.)

In Rajaputana the most celebrated of Bawa Farid, Jangamwadi Math Collection, Varanasi Digitired Brains dia rigotri Gyaan Kosha again, was another

at Ajmir. Indeed this saint may be said to enjoy a more than local renown, being one of the most celebrated in Mussalman India, and his tomb is still to this day constantly surrounded by a crowd of pilgrims, Mussalman as well as Hindu. The celebrated Maratha rulers, Madaji and Daulat Rao Sindhia, although they were Hindus and faithful followers of the Brahmanic cult, made rich presents to the tomb of this saint, as well as to the Mussalman priests or Pir Zada (Literally, son of a Pir,) attached to the shrine. We read in Jehangir's Memories how the celebrated Akbar went on foot from Agra to Ajmir, a distance of 140 Kos, to visit the shrine of this saint when he was afflicted by the misfortune that all his children would die in infancy. Jahangir was born after this visit to the holy shrine, and was accordingly named Salim after the name of Sheik Salim Chisti, a pious recluse, who was the then living successor in the spiritual line of Muinuddin Chisti. festival similar in most particulars to those of Shah Madar and Salar Masud Ghazi, is celebrated at Ajmir in the Muhammadan month of Jumazi 2nd, and draws a large number of pilgrims from all parts of the country (Garcin de Tassy: Memoire sur des particularities de la Religion Mussalmane dans, l' Inde pp. 62-67).

As in the Punjab and Rajputana, in the other provinces also, saints of local renown claim a large part of the reverence and worship of the populace both Mussalman and Hindu. In the United Provinces the shrines of Shaikh Saddo at Amroha in the Moradabad District, of Shah Mina at Lucknow, and of Ala-uddin Sabir at Piran Kaliar in Saharanpur are resorted to in large numbers, both by Hindus and Muhammadans. (Census Report of India, 1901, Vol. 1 part I., p. 374). Among celebrated shrines in Bengal and Behar may be mentioned those of Shah Arzand at Patna, of Jaffar Ghazi at Tribeni in the Hughly District, of Turkan Shahid at Sherpur in the Bogra District, and many others in different parts of the province. Almost every district has its local saint's day fairs in memory of one or more of

largest fairs of Northern India, that of Nekmard in the Dinajpur District in North Bengal, was held annually to celebrate the memory of a local Pir. (The holding of this fair has since been discontinued by order of Government on account of the advent of the plague in Bengal somell years ago.)

The offering of Shirni (sweets) and coins at the shrines of Pir is a common practice with the Hindus of Bengal, In fact the state of things disclosed by the following translation of an extract from the Bengali History of Sherpur to which we have referred above may be taken as more or less typical of Hindu-Mussalman relations in the matter of the Pir-cult as obtaining throughout the greater part of Bengal' The author says on p. 39 of his book:-"Though Sherpur is mainly inhabited by Hindus, yet shrines to Muhammaden saints are to be found everywhere within the subdivision, chief among which are those of Turkan Shahid, of Ghazi Miyan, of Hathila of Shaburdi Madar, and of Shah All these shrines receive the homage and worship of Hindu men and women. All the (Hindu) Zamindars of Sherpur, at the time of the annual Punyaha ceremony, (an annual ceremony at which the Zemindars and Rajas receive the homage and worship of their tenants who come with offerings of Nazar and portions of the annual rent) make the offering of Shirni to the Dargah or shrine of Turkan Shahid just as they offer sweets and money at the shrines of Hindu deities like Gobinda Ray and others. Many Hindus of Sherput, on the occasion of the Annaprasana (first rice) ceremony of their children, take the shavings of the child to the shrine of Shah Madar, and offer Shirni there. In the month of Jyaishtha, on the occasion of the festival of Cindus festival of Ghazi Miyan, many even to this even to this day, wear new dresses, and exchange exchange garlands before Ghazi Miyan, Hathila, and the other Pirs, and offer shirni femite shirni, fruits, and Cheragi [a money.

present made by pilgrims to the shrines, shrines, charge of these Muhammadan expense ostensibly as a contribution to the shrines, of lighting Cherags (lamps) at the shrines, presents and special speci these Pirs, and until recently of one or more of of lighting Cherags (lamps) at the spring of lighting Cherage (la

this festival as one of their own, and crowd with enthusiasm to the grounds where the festival is celebrated, and both men and women throw bundles of Shirni at the flagstaffs (Nishan) of the Pirs. Even the smaller shrines are not deprived of the devotion of Hindus. On the occasion of Dewali ("Festival of lights") and other Hindu festivals, Hindu women place lamps at these Muhammadan shrines just as they do at temples of Hindu divinities. If on the occasion of building a house or shrine, a Hindu learns that the site was formerly occupied by a Mussalman Darga, he avoids the spot as sacred, and some even go so far as to erect a Darga on the old site at their own expense. Besides, on the occasion of an illness or when one wants to secure a desired object many Hindus make vows of offerings at the shrines of Hathila and Miyan, so that it is even said that most of the fly-whisks at the shrine of Hathila were the gifts of Hindus."

We have thus far spoken mainly of Muhammadan saints and shrines that have received the homage and worship of Hindus and Muhammadans alike. But, as we have mentioned above, the reverse phenomenon of Hindu saints receiving the homage and worship of Muhammadans is also to be noticed in many parts of India. We shall name here only two of the most typical and celebrated instances viz. that of Kabir in Hindusthan, and Baba Lal in the Punjab. Born to Brahman parents, brought up as a Mahomedan in a Mahomedan family and initiated into the religious life by the celebrated into the religious life by the celebrated Hindu sage Ramanand, Kabir illustrates in his career that remarkable blendings in his career that remarkable blending of Hindu and Muhammadan elements in the life of Upper India which may be said to life of Upper India which max in be said to have approached its climax in the latter part of the 15th century. He taught a doctrine which appealed both to Hindus and to Muhammadans and thus gathered round him disciples from both communities, so that at the time of his death Hinds so that death Hindus and Muhammadans both Contended for the possession of his

Corpse, Cand Jardan wanted to burn

Cand Jardan w

bury it, but finally as the tradition goes, the saint himself appeared before the disputants and asked them to look beneath the shroud. They did as he commended and lo I beneath the cloth there lay but a heap of flowers! Of these flowers the Hindus removed half and burnt them at Benares, while what remained were buried at Maghar by Muhammadans. (See Kabir and the Kabir Panth by Rev. G. H. Westcott, M. A., Fellow of Allahabad University (Cawnpore: Printed and Published at the Christ Church Mission Press, 1907) Baba Lal was a Hindu dervish who lived at Dhianpur, in the province of Lahore. The universality of his religidoctrines and the eloquence of earnestness with which he preached them drew round him a large number of persons, Hindus as well as Mussalmans, and his disciples. The large numbers of Hindustani Verses which he has left behind, are still regularly read by many people as a daily task. His followers are widespread throughout the province and are drawn as much from the higher ranks of life as from the populace. It is said that Dara Shikoh, eldest son of Shah Jahan would often see Baba-Lal and that they conversed together about the things of God. Indeed Munshi Chandarban Shah Jahani has written a Persian work which contains the pious conversations of these great personages. Like Kabir, Baba Lal was the founder of a Hindu sect which bears his name. (Garcin de Tassy, op. Cit, p. 107)

Hindu-Muslim Friendship in South India The following article by N. N. appeared in The Hindu, dated 3-12-39.

That Hindu-Muslim unity is no new thing to South India is illustrated by the many instances found here, of mutual toleration exercised between the two communities. The instances may be merely of a local character and of little influence outside their districts-but they illustrate the general friendly feeling that has existed between the Hindus and the Muhammadans in the tolerant South from ancient days.

temples which serve as nice examples of the real respect Muslim kings had for the shrines of the Hindus. The temple of Ranganathaswami at Seringapatam, which was for half a century the capital of Hyder Ali and Tippu Sultan, was not harmed in any way. Instead, when once the temple tower was blown off by an explosion in a neighbouring powder magazine, Hyder Ali had it immediately repaired, his own soldiers being the workmen.

The Nanjudeswara temple at Nanjangud contains perhaps the most unique Hindu deity in all India. Known as Hyder Lingam, it was installed by the priests of the temple in response to a request from Hyder Ali that a god should be installed in the temple in his name. He bestowed rich gifts for the Lingam's worship.

In the same temple is a costly gold necklace set with many kinds of precious gems. This necklace was given to the temple by the same Muslim king when one of his favourite elephants was cured of a bad eye-disease,

Another temple to have received gifts from Hyder Ali and Tippu Sultan was the Chamundeswari temple on the Chamundi hill. The gifts, which consisted of jewels and clothes, are still in use there.

Not only Hindu temples, but Swamis of Hindu monasteries were also treated kindly by Hyder and Tippu. When Maharata horsemen raided Sringeri, the seat of the Hindu Swami, and looted the whole city, it was Tippu Sultan who helped the robbed Swami by sending him gifts of food, cloth and money. A detachment of the Sultan's soldiers were also sent for guarding the city against further attacks. The correspondence about this affair, between the Sringeri mutt and Tippu Sultan, which is still preserved in Mysore, makes a most interesting reading and is a fine example of the courteous way in which a Muslim ruler addressed a Hindu religious head.

Madras Presidency, is an instance of a long-standing friendship between a Hindu temple and a Mosque. In the Mohurum month, the officials of the temple send to the mosque several bucketfuls of chunam a few brushes and some money for white. washing it The mosque gratefully accepts it and reciprocates the gift by sending to the temple at the time of its car festival chunam, brushes and money enough to have the building whitewashed. This strange exchange has been going on for years, Its origin is lost in antiquity.

In the same town is a tomb known as the "Chandravadana Mohiar". Both Hindus and Muslims honour it and offer their prayers at this place. It is also popular with unhappy married men and women, for it is said that the tasting of some dust scraped from its walls, it is believed, brings together estranged husbands and wives, patching up their mutualilfeelings.

This tomb is believed to contain the bodies of a Muhammadan traveller and a Hindu Princess. Enthralled by the beauty of this princess the traveller attempted to carry her off while she was returning from the temple. Her attendants immediately cut him down and the infatuated man died at the feet of his beloved calling out words of love. When later on, men tried to remove his body, it was found to be impossible as it could never be lifted from the earth. Seeing this, the princess the whose mind a solution came from heaven itself. itself, proposed that she should also lie down by the should also and down by the side of her rash admirer and that they have that they both should be buried her orders were carried out and "smilingly this royal maiden of matchless beauty entered her self-south her self-sought doom with her Mlecche lover."

In the Travancore State is a hill called Sabarimals: 1:11 the Sabarimalai hill wherein is a temple dedicated to the dedicated to the Buddha. In the same hill is a Though a Buddhist shrine, lakhs of Hindu pilgrims visit hill, and before visit and before with the sample. hill, and before visiting the temple, all of the temple, all of the temple, all of the temple, the tem In Kadifi of general Anah Callection District, sings from the Muslim, of Finau phis the temple, ables the Muslim, of the temple, ables the temple, ables the temple, ables the most of the temple,

it. The local belief is that the God of Sabarimalai Hill will refuse the worship of any who has not visited the mosque. Many Muslims who visit the mosque also make it a point to visit the Hindu shrine along side it.

### Sacred to both communities

Near Madura is a little hill which again is a holy place for both Muslims and The hill contains a temple dedicated to God Subrahmanya and a shrine of Fakir Sikander, a Muslim saint. Devo. tees of both the communities whenever they visit the hill, pray at both the places of worship and it is a common sight to see a Hindu in the Sikander shrine and a Muslim in the Subrahmanya temple.

Nagore in the Madras Presidency is another city noted for its joint Hindu-Muslim worship. It contains a tomb of Miran Sahib, a Muslim saint. Thousands of Hindus and Muslims visit this shrine at is annual festival, bathe in perfect harmony in the tomb's tank and worship jointly at the shrine.

In Mysore city is the tomb of a Musim saint. It attracts quite a number of Hindu worshippers and is, in fact, situated in a thoroughly Hindu locality. On certain days of the year, a fair is held here during which one can see Hindus and Muslims praying near it in all cordiality.

In another spot in the Mysore State, the Baba Budan Hills, is a shrine which is Sacred to both the Hindus and Muslims alike, It is called the Pita Shrine. The Hindus believe that it is the shrine of God Daltatreya, who incarnates in the world when a feet, who incarnates in the world when a fresh era begins. The Muhammadans claim it to be the tomb of one of their saints. The Market Mir their saints, Hazrat Dada Hayat Mir Qualander. Thousands of devotees from both the crowd housands. both the creeds come to it every month and worship in part collerance. Worship in perfect harmony and tolerance. The man in charge of the shrine is a Muslin and he conducts the puja for both the

ppana Gudda. This is a spot much revered by both Hindus and Muslims. The latter call it the shrine on the hill as Saint Saadulla's shrine and visit it regularly and pray there. The Hindus consider it as the la t resting place of Dhavalappa, a devotee of God Shiva and worship a lingam installed there in his name.

### Hindu God's Muslim Devotee

In Melkote, a famous Vaishnavite centre, is a good example of Hindu-Muslim relationship in a temple. Just under the feet of the idol of God Cheluvaraya Pillai, is a small golden image. The image is that of a Muhammadan princess from Delhi and according to the legend, she was the greatest devotee of that God.

It seems that a Muslim emperor from the North, Emmadu (Muhammad) by name, during one of his expeditions to the South, looted Melkote and its temple and carried away the golden image of the God Cheluvaraya Pillai. To bring the image back, Ramanujacharya, the great Vaishnava saint, set out for Delhi. This venerable old Brahmin's gentle pleadings there moved the emperor so much that he allowed him to search the royal treasury for the image. But the object of their search was with the emperor's little daughter, Princess Varanandini (the Sanskritized form of a Muhammadan name) who was loving it with the love of a true devotee. She would not part with it. The emperor and Ramanujacharya went to the princess and at her door, the sage called out "Cheluvaraya Pillai, come hither", at which the image walked out of the room into his hands. Gazing spellbound at this miracle of miracles, the emperor of Delhi sent back Ramanujacharya to Melkote with all due reverence and honour.

When Princess Varanandini saw her idol gone, she was heart broken. Mounting her pony at once, she followed the image to Melkote all alone, through the thousand miles of mountains, forests and rivers. When at last, wornout forests and rivers.

and bleeding, she reached Meikote,

and bleeding wherein her Cheluvaraya Pillai was deposited and going into the shrine "was seen no more, having been absorbed into the god she loved with the love of a perfect devotee."

### "Honnur Fakirs"

From Penukonda (in the Ceded Districts) comes another remarkable instance of a caste that has two persons as its gurus, one a Muslim, and another a Hindu. The members of this caste go by the name of "Honnur Fakirs"

The caste of Honnur Fakirs was created by Pirbhava Fakruddin, a Muslim divine, who came from North India and settled in Penukonda in the year 1155. The local chieftain gave him a Hindu temple and a monastery in recognition of his spiritual powers. Fakruddin lived in that temple and during his life-time was able to attract a large number of disciples from both the Muslim and Hindu ranks.

When the divine died, his body was buried in the temple where he was living, and from that time, it has been an object of joint Hindu-Muslim worship During the annual 'urus' (festival) that is held there, thousands from both the communities go there, the most prominent among the devotees being the Honnur Fakirs.

All youngmen in the Honnur Fakirs' caste must get themselves blessed by two gurus before they can be pronounced as full-fledged members of the caste. The first guru is the Muslim pir that is in charge of Fakruddin's shrines at Penukonda. After his blessings are over, the youngmen travel to Shri Saila, a noted Hindu pilgrim centre, where they visit a Hindu guru and complete their initiation by receiving his blessings.

### Ramadas of Bhadrachalam

The Shrine of Sree Rama in Bhadrachalam in the Dominions of His exalted

Nizam who ruled the Kingdom of Golconda at the time of the Moghal Emperor Aurangazeb and immortalized as 'Tanisha' in Telugu literature, a nephew of the Prime minister Akkanna, called Kancherla Gopanna, who was appointed as Tahsildar of the Bhadrachalam Taluk spent away six lacs of rupees out of the Government revenue for the temple, and he was imprisoned by Tanisha. That God Sree Rama and Likshmana appeared before the Nawab who at once made a reparation by endowing the temple with the revenue of that Taluk. It is also said that he began to send table rice for use (as Talambralu) in the annual Ramanavami celebrations. The details of the story and the usage have been handed down by the famous musical work Ramadas Charitra which is considered to be as important as Tyagaraja's song collection. History however does not contain the details of the story. The inscription that is now found in the temple premises however shows that in more recent times (i.e.) in the time of Chandulal Bahadur, the Prime minister of the Nizam who died in 1844, the inam grants to the temple were renewed by the administrators of the taluque The endowment of the Jagir granted to the Temple was afterwards converted into an annual money grant of Rs 40,000 which has been lately cut down to Rs 19,123.

### Some Mussalman Kings of India

Even before Akbar the great, there were Mussalman kings who tried to draw the Hindus and Mussalman together in boods of a common culture.

Hussain Shah (1452-1478) was the Nawab who ruled Bengal. He was a great patron of B patron of Bengali vernacular literature as well as vernacular literature one well as vernacular art. By his order of his court and art. of his courtiers Maladhar Vasu translated Bhagayata Bhagavata from Sanskrit into Bengali.
He also ordered the translation of Mahabharata to be the religious cult which tried to worship Musalmans and II. Musalmans and Hindus in divine Worship by using a community of the Delty by using a common name for the pety become famous both in legend and History

The story goes that Muthe of the variant Digitized Compounded of Sanskrit word Satyanarayana, and Hindus in divide the by using a common name for the by using a common name for Satyanarayana, and Hindus in divide the by using a common name for the business of the story of Sanskrit word Satyanarayana, and Hindus in divide the by using a common name for the business of the by using a common name for the business of the by using a common name for the business of the busi Synonym of Vishnu and had been worshipped in Bengal from time immemorial. Pir' was the Arabic equivalent for the Hindu conception of the Supreme Spirit. In his History of Bengali Language and Literature, P 222, Dinesh Chandra Sen says that the Bengali literature has several poems dedicated to the worship of Satya Pir. He forestalled Akbar the great.\*

### Hasan Gangu Bahmani

Hasan Gangu the founder of the Bahmani dynasty was a servant of Gangu, a Brahman astrologer who enjoyed high favour at the Delhi Court. He discovered a treasure in the latter's field and gave it to the Brahmin who brought it to the notice of the king. Hasan became a commander of the army in the revolt against Muhamad Tughlak by the Hindus & Musalmans in 1347. Having defeated the imperial forces with the aid of the rajah of Telingana he assumed sovereignty as the first Muhammadan King of Deccan at Gulbarga in 1347 and took

name of Bahmani in gratitude of his former master who became his finance minister: 'Bahmain' is a corruption of 'Brahmani' which means a Brahmin,!

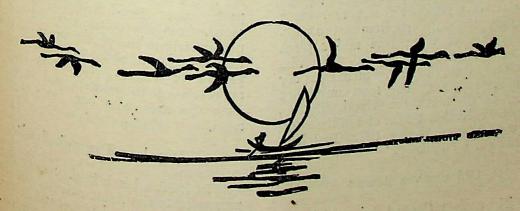
### Ibrahim Qutub Shah

He was the ruler of Golconda from 1550 to 1580. He was a great patron of Telugu Literature. Many poets and scholars adorned his court and some Telugu poetical works are dedicated to him. Two of them are, 'Thapathi Samvaranam" by Gangadhara Kavi, Yayathi charithram by Ponnaganti Thelaganarya. There are many Telugu 'Chatu Padyams' or poems describing incidents of his literary life and camp. He is immortalized in literature under the name of "Malkibharam" which sounds more like a Hindu than a Moslem name. A small village a few miles from Bezwada on the Hyderabad road is called 'Ibharam patnam" after this ruler and contains traces of an old and flourishing Muslim town.

'(See Aryan Rule—Haval, p 337.)

† The Godavary District Manual. P. 211.

### FINIS



### GLORIES OF A FORGOTTEN PAST

### Civilisation Under Sands A Romance of Archaeological Discovery The Central Asian Antiquities Museum, New Delhi

Many pass daily by the fine buildings of the Central Asian Antiquities Museum without pausing to ask themselves what wonders it holds.

The following article will be of interest to all archaeologists and should encourage tourists to include the Museum in their round.

Now known as Chinese Turkestan, the area from which the antiquities in the Central Asian Museum were unearthed, is bounded on the west by Persia, on the east by China, on the south by India and Tibet and on the North by Mongolia, and was naturally, therefore, for centuries the meeting ground of many cultures.

The country for the most part is hilly, comprising barren mountain ranges, huge stretches of deserts and sand dunes. On its north are the mighty ranges of the Tienshan or 'the celestial mountains', and on the south the Kunlun which separates it from Tibet. On the east are the Banshan mountains and on the west the Pamirs which join the Tien shan in the north and the Hindu Kush on the south. The vast area thus enclosed is about 1,500 miles from west to east, and nearly 600 miles from north to south. A huge stretch of desert, The Taklamakan, with the Lop Nor marshes at its eastern end marking the remains, of a prehistoric salt sea, since dried up, divides the area from east to west. The absence of water here makes plant and animal life impossible and the rivers which take their rise in the mountains dry up in these deserts. The most important places in the north are Hami, Turfan, Karashahr Kucha, Uksur and in the south Yarkand, Khotan, Keriya, Niya, Charchan, Charklik and Tunhuang.

linking up China with the western countries from the Second Century B.C. onwards, passed through the north and the south skirting the Taklamakan desert and extended beyond the Pamirs. Along these routs was carried the trade in silk and other commodities from China and the Far East to Syria and other parts of Central Asia by Hellenistic permeated Chinese control was established in the Tarim basin at the end of the 2nd century B. C., and continued for about a thousand years during which period this area served as the main channel for the interaction of Far Eastern, Indian and Western civiliza tions.

Sands, however, did what floods have done elsewhere in the world. of course, political reasons such as the weakening of the central authority and the the collapse of the Chinese power and the raids of the Huns from the north, which led to the led to the decay of these once habitable parts. But the decay of these once habitable parts. parts. But their abandonment may be ascribed mainly to physical causes, particularly to the particularly to the phenomenon of designation which tion which gradually laid bare large the panses of land. Men fled before the approach of the description of approach of the desert and in course of time the area time the area was one vast expanse of sand.

Digging Through Sands.

In 1889, a birch bark manuscript manuscript Bengal The ancient Central Asian, bighwaystized Bybyda young officer, Lieutenant which formed the main caravan routes, acquired it at Kucha, caravan north

Takla-Makan desert. It was stated to have been in the ruins near it. This was proved by Dr. Hærnle, a leading Indologist of the late Nineteenth Century, to be the oldest Sanskrit document in the Brahmi script used in India during the latter half of the fourth Century A. D. Later some earlier fragments in Kharosthi script were found by a French traveller Dutreuil de Rhine. These discoveries created interest among Indologists and many more antiquities were acquired from the local treasure seekers through the British Agent at Kashgar.

As, however, the authenticity of these could not be guaranteed, Sir Aurel Stein, then a member of the Indian Educational Service, later of the Archæological Survey of India, offered to undertake a systematic survey of these regions. Sir Aurel led in the years 1900-01, 1906-08, 1913-16 three expeditions into the area.

Travelling on camels' back through hundreds of miles of arid wastes and waterless tracts in the icy blast of mid-winter, in deserts, across high and barren mountain ranges and glacier covered peaks, over hard and salt encrusted grounds and sometimes with blocks of ice carried over long distances to serve as drinking water for men and beasts after immense hardship mingled with thrilling adventures, Sir Aurel Stein brought out from within the sands a large variety of antiquities, which threw a flood of light on the impact of various civilisa-

Among the other finds were tapestries, textiles, drawings, manuscripts on paper and wood, wood carvings and paintings on other bleets are linen besides numerous other objects of Wood, metal, stone, pottery, glass, ivory, bone, horn, leather etc.

### Mural Paintings

In the three galleries of the main the three galleries of the which Sir A exhibited the mural paintings which Sir Aurel Stein succeeded in rescufrom the ruins of ancient Buddhist Thines lying buried in succeeded in rescuthing buried in succeeded in rescuthing the ruins of ancient Buddhist thick layer of white into the ruins of ancient Buddhist thick layer of white into the succeeded in rescuthing the ruins of ancient Buddhist thick layer of white into the ruins of ancient Buddhist thick layer of white into the ruins of ancient Buddhist thick layer of white into the ruins of ancient Buddhist thick layer of white into the ruins of ancient Buddhist thick layer of white into the ruins of ancient Buddhist thick layer of white into the ruins of ancient Buddhist thick layer of white into the ruins of ancient Buddhist thick layer of white into the ruins of ancient Buddhist thick layer of white into the ruins of ancient Buddhist thick layer of white into the ruins of ancient Buddhist thick layer of white into the ruins of ancient Buddhist thick layer of white into the ruins of ancient Buddhist thick layer of white into the ruins of ancient Buddhist thick layer of white into the ruins of ancient Buddhist thick layer of white into the ruins of ancient Buddhist thick layer of white into the ruins of ancient Buddhist thick layer of white into the ruins of ancient Buddhist thick layer of white into the ruins of ancient Buddhist thick layer of white into the ruins of the rui

China. The paintings were removed from their original positions from the ruins of the walls of the abandoned Buddhist shrines, in slabs of about 2 sq. ft. varying from 1" to 11" in thickness. A laborious process was gone through in the museum for their reconstruction and restoration. Most of the mud from the walls of the slabs was scraped out and replaced by a layer of gypsum plaster, and the pieces were arranged in aluminium back frames, strengthened at the corners and stretched over with web of aluminium sheets, all covered with more plaster to continue with previous layers. The plaster was allowed to set hard and the whole was welded together as one piece by means of special adjustable hooks to steel channels, bolted to the walls of the museum with asbestos screwed to teak framework forming the surrounding background.

With the exception of those from Sistan in the south-eastern borders of Persia, almost all the paintings, exhibited in the .museum, come from the northern and southern shrines and range in date from the Third to the Tenth centuries A. D. Those from the north are of a much later date and show a considerable Mongolian and Chinese influence, while those from the south belong to an earlier school and bear a close resemblance to the Graeco-Buddhist Sculptural art of Gandhara, from where Buddhism penetrated into Central

The shrines were either solid structures, carrying a dome and enclosing a stupa or partly cut into the rock with wooden or stone entrances outside.

### Scenes Of Buddhist Legends

The paintings were all executed in tempera and represent scenes of Buddhist legends and worship. The clay used for plastering the walls was mixed with straw and cow-dung to increase its adhesive power and was followed by another coating of mud of finer clay to give it a smooth surface, which was finally covered with a thick layer of white lime and gypsum.

paper which was pierced through and then transferred to the wall by placing the paper flat across its surface and by rubbing over it powdered charcoal or some such substance. The pounced lines were then fixed on the walls with a thin grey paint by means of a brush; local colours were thereafter applied and the whole finished off with a skilful hand.

The principal figure in the majority of the paintings is that of the Buddha surrounded by Bodhisattvas, Lokapalas and Vajrapanis, besides princes, monks and disciples. The chief feature of the paintings of the later date are the representations of the halo round the heads of most of the figures. Their absence, the style of Indian costumes and the absence of any sort of foot wear from the figures mark those of an earlier date and origin from the Graeco Buddhist sculptural art of Gandhara,

Many of the paintings bear inscriptions in Chinese, Uigur, Kushan and Central Asian Brahmi,

#### Caves Of Thousand Buddhas

In the northern and middle rooms of the Museum Annexe, located on the first floor of the Imperial Record Building, are exhibited the silk banners showing painted pictures of Buddhist divinities and large silk paintings depicting the Buddhist Heavens from the 'Caves of the Thousand Buddhas' in the Tunhuang oasis. Most of these are votive offerings with the names and prayers of the donors inscribed. The smaller ones generally show Bodhisattvas, invariably an Avalokitesvara; the larger ones show scenes of paradise (sukhavati) in which Amitabha, the Great Buddha is seen seated in the centre, with a Bodhisattva on either side making one of the Buddhist trinities. An atmosphere of blissful repose pervades the pictures which date from the seventh to the tenth centuries A. D.

The sacred site of Chien-fo-tung or Kansu, the north west of frontier province of Digitized By SThentaremarkable discoveries Mohening China. Rock-cut Buddhist temples are chalcolithic sites of Harappa and 'Caves of the Thousand Buddhas' lies about

found here in abundance. They had origi. nally oblong anti-chapels or porches in front of them. Between the cave temples and the entrance there was usually a wide passage through which the temple proper was reached. This consisted of a single cellar hewn out of the rock and within it was a large rectangular platform with colossal stucco Buddha image in the centre and groups of disciples and divine attend. ants on either side.

#### Graeco-Buddhist Traditions

The rich decorations of the walls and the wealth of sculptures in stucco are mostly of the Tang times. They reveal clearly that whatever modifications Chinese taste may have introduced into the later art, the original traditions of the Graeco-Buddhist school were well kept.

More valuable still was the discovery in a walled up chapel in one of the temples, of a large number of ancient manuscripts in Chinese and Tibetan as well as in Sans krit, Khotanese, Kuchean, Sogdian, Manichaean, Uigur or other indigenous languages of Turkestan. Amongst them is a block printed roll dated 868 A. D., the oldest printed work that has come down to Many fine paintings on silk and lines and of textile relics in a variety of forms and designs were among other finds recovered from the walled up chapel.

A large part of the collection from Central Asia, which was at one time at the British Museum, has been transferred to the Central Asian Antiquities Museum, though though a considerable portion still remains in London in London. Systematic efforts are heing made for the preservation of this material and methods of preservation have been developed at developed after careful investigation,

### Pre-Historic Finds.

The Annexe also houses represents types of protive types of pre-historic and funeral finds from Baluchister from Baluchistan and Mesopotamia.

Daro in the Indus valley pushed back the history of India 5,000 years and opened

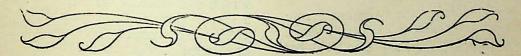
fresh fields for investigation.

The first systematic surveys of the prehistoric site were made by Sir Aurel Stein in what comprised the ancient territorries of Gedrosia (now Baluchistan) and Waziristan. The principal sites explored were those of Suktagendor, Jiwanri, Shahi Tump, Kui and Bohi in south Baluchistan and Periano Ghundai, Kudani, Moghal Ghundai, Rana Ghundai, Dabarkot and Surjangal in North Baluchistan,

A reconnaissance of Sind and its out. lying districts in quest of prehistoric sites was made by the late Mr. N. G. Majumdar, and some preliminary excavations at some of the places yielded a rich harvest of antiquities which is now on show in the Museum Annexe. Important prehistoric sites explored by him were Amri, Chanhu-Daro, Lohumo Daro, Pir Ghazi Shah, Ali Murad, Jhangar, Damb-Buthi and Pandi Wahi.

#### Bead Making in Ancient India

Extensive operations carried out on the mounds at Chanhu Daro during the year 1935-36 by Dr. Meckay on behalf of the American school of Indio and Iranian studies yielded a rich collection. Most of these, which fell to the share of India, are on show in this Annexe. In addition to the steatite seals, pottery, stone and metal antiquities of the usual Mohenjo. Daro type, special mention may be made of a bronze chariot wheel, a bronze figure of a dove, and a large number of steatite drills used to bore holes in the cornelian and other beads found in abundance here as well as at Mohenjo-Daro. Bead-making particularly in cornelian, agate and chalcedony from the raw stones is one of the oldest industries which has flourished in India from times immemorial, and the whole process of manufacture may be seen here in the exhibits in the Museum,



# Will Germany Attack The Low Countries?

On balance Reich would not gain— —Strong position of Belgium and Holland NAZIS CANNOT FURTHER ANTAGONISE NEUTRALS

The Low Countries' fear of invasion has arisen once more to crisis pitch and then fallen away again.

This is probably not the last appearance of this particular scare, because the Low Counter are a standing reasons: tries are a standing temptation to aggressive Hitlerism for the following reasons:—

- 1 Successful invasion would give the German armies room for manœuvre if and when a rmies room for manœuvre if and when a major offensive against the Allies
- 2. It would enable them, after overtunning Belgium, to turn the main Maginot defence and it is to turn the main for the defence and to strike at the portion of the reach fronting strike at the portion of the French frontier least strongly fortified.
- 4 An attack on the Low Countries would presumably cause the Allies to come to their rescue and thus a large portion of their Armies would be drawn out of their prepared defensive positions. This might favour the German army which is highly trained for manœuvre and possesses a number of Mechanised Divisions\_armoured.
- Such a turning monter strongly fortified.

  Threaten the Channel Ports:

  The Channel Po

attack on Britain, particularly for short range fighting aircraft required to escort bombers.

- 6 It would also provide bases for submarines operating in the Southern part of the North Sea and Channel.
- 7 Air co-operation in sea warfare would be facilitated. British Ports and shipping would be more exposed to air attack. The port of London in particular would be brought within short range.
- 8 Even if the German army were not strong enough to carry through a major attack on France, it might by a limited operation secure the air and U-boat bases required. Then, standing on the defensive it would hold a bargaining asset, thus repeating the conditions which for so long prevailed in the last war when much of Northern France was in German hands.
- 9 To dislodge the German army would be no easy task, and Germany would have the advantage of fighting outside her own territory.

#### A Different Task

But it does not follow that the Nazis mean to strike. There is another side of the picture.

- Unprovoked attack would further antagonise all neutral opinion, particularly — and perhaps to a dangerous degree — that of the U. S. A.
- 2 It would add over a million men to the strength of the Allied armies-men fighting on their own soil.
- 3 It would extend the front of operations greatly, and thereby diminish the strength of the German striking force.
- 4 It would open a direct air route from Britain to many important industrial centres in N. W. Germany, at present It is little wonder that the only approachable by a long circuitous course. CC-O. Jangamwadi Math Collection, Valamasi. Digitized By Siddhanta eGangotri Gyaan (Continued (C

- 5 If the invasion were only partly successful and the sea-board not reached then the balance of advantage would be with the Allies both by sea and air.
  Warnings of air attack on Britain would be longer, and blockade would be absolute,
- 6 Economically the disadvantages would be great, as Germany would lose important sources of supply. Not only the quota which is allowed to pass the blockade to neutrals, but also the produce of the country would be lost. The cattle, normally dependent on imported cattle feed, could not survive winter conditions and they make an important contribution to German food supplies.

#### Pressure On The Neutrals

It will be seen that the disadvantages balance or exceed the advantages which Germany would gain by violating the neutrality of the Low Countries. And many good authorities consider the threat, which undoubtedly exists, is no more than a threat intended to induce Belgium and Holland to accept a German interpretation of neutral conduct rather than that defined by international law.

It may also have been an attempt to induce the Allies to make a premature move to the assistance of Belgium which would provide an excuse for a German invasion. Whether or not that is all that German threats mean, they cannot be ignored.

Diplomatic pressure has been applied support of unreasonable demands. Frontiers have been violated by reconnaise ance aircraft and they have photographed defences. defences. A large German army, greatly in excess of defensive requirements, is stationed electronic requirements. stationed close to the frontier in a state of readiness to move at a few hours notice. Moreover, there have been troop move ments indicating that this army is receiving important to indicate the second important re-inforcements.

# Low Countries' Defences

It is little wonder that the Dutch and

# · Editorial Notes •

#### Who is a Hindu?

Speaking at the Hindu Maha Sabha Conference at Salem Mr. V. D. Savarkar defined the term Hindu. "A Hindu is one" said he "who considered Hindustan as the land of his birth, as the land of his religion whatever that might be. That India was his Pithri bhoomi and Punya bhoomi were the two essential constituents of the term Hindu, A Hindu ought to remember always that he was born in India and that India was his holy land i e. the land where his Gurus had their birth. The definition held good of the various denominations of the Hindu race the Sikhs, the Jains and the Lingayats. The Muslims, Christians and Jews even if born in India looked to Arabia as their holy land and therefore they did not come with the meaning of the word Hindu". For purposes of organising a political party the definition given by Mr. Savarkar is unobjectionable. Whether at the present moment the Muslims have any active programme or not they are haunted by the Phantasy of Pan Islamism. Christians probably have no such aspirations since Indian Christians are not respected outside India But as Mr. Savarkar rightly pointed out unless a person considers this land as his 'Punya bhoomi' he cannot be rightly considered as properly belonging

The statement of Mahatma Gandhi that he would be ruled by Muslims, because it would still be Indian rule cannot be accepted by any true Hindu in India. It is responsible for the uncompromising attitude of the Muslims that has culminated in a demand by Mr. Jinnah for a

#### Partition of India.

The Muslims must be made to realise Hindus are not tenants in common with in India. Either are mere tenants at suffrance Either Muslims feel that

they are true sons of this soil or they do not, if they consider themselves as properly belonging to this land they must learn to live amicably with their Hindu brethren and cultivate the habit of listening to reason. If they still consider themselves as the representatives of a conquering race and as such entitled to special privileges and reservations, and even to a partition of the country by metes and bounds then they must be considered to be as much foreigners in this country as the British. Hindus do not deserve to be governed either by the British or by the Muslims. We have however no wish to pick up unnecessary quarrels with either. If the British concede to us our just claims we will stand by them in war and peace. Similarly if the Muslims do not make unreasonable demands we have absolutely no objection to respect their political, economic and cultural interests.

#### The American Lesson

In an address to the American club of Paris, Sir Ronald Campbell, British ambassador to France recently observed as follows. "We learned from our defeat in the American War of Independence to set no obstinate obstruction in the path of the later-born British Communities over sea towards full constitutional freedom." Evidently this lesson is not being recollected in connection with the Indian problem. Sir Ronald no doubt explicitly restricts the applicability of the lesson to later born British Communities over sea.

But responsible British Statesmen should have a bit of imagination and at least conceive the possibility of India following the American examples. No doubt India is unarmed, nay disarmed and can never even dream of offering such resistance to the British as the Americans did. But Non-violent non-co-operation coupled with civil disobedience if properly offamilied are weapons effective enough to

weaken the power and prestige of the British in India particularly at the present moment when rumours of an alliance between Bolshevism and Fascism are in the air. Luckily for the security of the British and peace of the Indian peoples however the Congress has constituted Gandhiji the plenipotentiary and he has in unmistakable terms declared that he is not going to declare civil disobedience under the present circumstances. But from our experience of Gandhiji we know that he is capable of springing surprises. For our part we wish to see an early settlement of the Indian problem to the satisfaction of all parties concerned. We have no desire to involve ourselves in a fresh struggle unless it becomes inevi-We trust that the British will rise to the occasion and exhibit real Statesmanship and profit by a lasting alliance with a Free India.

#### The Political Issue

The political tangle in our country will, it seems, never be solved until India be-comes self-conscious of her unity and strength. The status of Independence aspired to by the Congress and the Moslem League is yet to be concretely outlined and defined. So also the offer of Dominion Status by Britain. In the absence of detailed enunciation, the bearing of the perpetual discussion of this subject on the growth of political India is of little significance. As 'the New Stateman' reveals the Viceroy is not authorised to talk of self-determination and as the Congress spokesmen have often made it clear selfdetermination is the ruling principle of their demands. The Moslems have not, unfortunately, reached yet the stage of disclosing the motif behind their demand. In between these parties, the Princes make their occasional appearance to fill in the picture and air their notions on the current problems of Indian Politics. Neither the British Government, nor the British Indian people attempt to understand the realism behind each one's view point and to grapple with the difficulties. To those politics, nomenclature does not matter. Electorates or Political Pacts are existing the legistratus of Political Idealogy.

Political Idealogy. who appreciate the value of realistic

independence and water down the implications of freedom by offering independence of the Egyptian or Chinese variety or even of the New Finnsh variety. It is equally facile to accept the offer of Dominion Status and reach up to the South African or Canadian variety. What India wants now is to have an agreed place of discussion wherefrom the real connotation of Indian demands may be fully realised. the Princes given their due place in the scheme of a United India and the Nation assured of their unity. The differentiation into several communities and interests is no real hindrance to National solidarity.

The communal question will solve itself if the British are sincere in their declarations regarding the political future of India. Representation in the Legislative Assemblies or Executive Services cannot be founded on the cannons of weightage. So long as the Congress, the League, the Princes and finally the British Government prefer to keep out from their view this Basic Law of Political Evolution, the goal of India, be it Independence or Dominion Status cannot be a reality. Throw out the question of representation of communities and vested interests from the programme of discussion and equally the recognition of religious groups for preferments of office and representation in services, half the spade work would have been accomplished, Then state craft will sail more smoothly. The Princes too will not be very conservative, so long as the sovereign power in their states can continue unaffected by the vote of British India. They will give Popular Will, its proper position in the administration of the proper position in the administration of their states.

Amidst warring politicians, clinging to only certain traditional types of government as their readitional types of government as their readitional types of government. ment as their political objective, it is difficult to hope for a new angle of vision Communalism as a governing consideration in politica in politics must be acknowledged to be an evil herita evil heritage and no number of concessions from one can and no number of concessions from one community to the other will preserve national Peace and Unity. Electorates or Division Property of the property of the other will be preserved in the preserve national Peace and Unity. Electorates or Political Pacts are no solutions.

That seems to be wanting. When it dawns, Freedom will also dawn. Not till then. In the meantime, a conference for the solution of India's baffling problems must be convened by His Majesty's Government indicating a new approach. Individual consultations have not yielded any good fruit, not even good hope. To suspend judgment and action, in a mood of resignation will manifestly be folly. The sincerity of British Government must be proved by the celerity with which India's political future can be determined and consolidated. emphasise dis-unity is evading the fulfilment of the declared intentions of Great Britain; to expedite their realisation will be the noblest gesture which she can offer to India,

#### Russo-Finnish Peace

After three and a half months of determined resistance by the Finns, peace has been concluded between Russia and Finland, Even at the time of the commencement of hostilities, between these two countries, the result was foreseen. It was definitely anticipated that Finland will have to surrender sooner or later unless the Allies rendered timely assistance. In his recent speech Mr. Chamberlain explained why the allies were not able to render effective help to Finland. The difficulty which the allies had to face was the obtaining of the assent of the Governments of Norway and Sweden to the passage of allied troops through their territories hammer strokes of the Soviet forces were smashing the brave soldiers of tiny Finland, but the Russians knew by experithe that they had to deal with a resolute foe and that Finland had emerged from the struggle without loss of her sovereignty and independence though at the cost of a lew concessions, is the greatest testimony to her powers of organisation and strength.

The reactions of organisation and strength. The reactions of the Russian victory will necessarily be pronounced in a marked degree on the pronounced in a marked. degree on the pronounced in plans of the Fuehrer. hith the avoid of the Fuence. Source of with the exception of France is a source of strength to Hitler, as it is a matter for continued distiller, as it is a matter for the Allies. continued diplomatic anxiety to the Allies. Great Britain and France must needs put the field and France must needs put

strength to eliminate from the realm of politics the predatory instinct of dictators. The defeat of Finland is an accession of strength to the enemy and this menace has to be mastered for the safety of civilisation and for the security of orderly government.

## Law of Supply & Demand

One feels grateful to Sir, J. Raisman for having enunciated a new and sound principle in recruiting to the services. In discussing Mr. Joshi's cut motion to consider the low salaries of the inferior servants, Sir Jerenny requested the mover rather uncharitably, to address the matter to the large number of candidates besieging the offices for every vacancy and stated that the recruitment and conditions of service of all staff must surely be a matter to be regulated largely by supply and demand. If this law of supply and demand was consistently applied, the expenditure on civil and military services would not be so heavy as it is now. No Government servant under ordinary circumstances need be paid a higher emolument than Rs. 500 and the rank and file can be filled up by grade ranging from Rs 25 to 150. Many of the administrative positions can be handed over to honorary officers - a procedure that will considerably minimise national expenditure and consequently the burden of national taxation. Will he adopt such a procedure? Possibly not. If, instead of ridiculing and assailing honest social workers like Mr. Joshi, Sir Jerenny Raisman can frame a Budget on these lines and instruct the Provincial Government to do likewise, unpopular measures like the Excess Profits Bill and Raising of Railway fares would be needless. The Sales Tax and similar measures of provincial taxation too can be erased from the statute book.

#### Dr. C. Minakshi

with the bloc of countries in Europe, tontinued diplomatic anxiety to the Allies.

The strength to Hitler, as it is a matter for into the field all their and France must needs put constituted to the field all their any anilable according to the field all their any anilable according to the field all their any anilable according to the field all their and find the field all their any anilable according to the field all their and find the field all the field all

Doctorate in Indian History from the Madras University and her researches into Indian Antiquity bear witness to her profound learning and spirit of historical discrimination. Her contributions to Medieval South Indian History have been regarded as authoritative by Indian and Foreign historians. She had made a study of Andhra History and collected valuable data for writing a treatise on it which, we are sure, would have been a distinct addition to the existing knowledge of the subject. Besides, being a historian of first

rank, she was a passionate devotee of music. Like other members of her family she worshipped as her household deity Sri Tyagaraya Swami, the patra saint of Karnata Music. Unostentatious in her mode of life, delicate and graceful in her manners, impressive in her speech, and deep in her erudition, she was the type of a Hindu lady scholar, reminiscent of Gargi and Maitreyi of olden days. Those whom gods love die young. We convey our condolences to the bereaved members of the family.



#### (Continued from page 46)

Belgians are alarmed. Perhaps, however the strongest reason for believing that German threats amount to no more than threats is the state of preparedness in the Low Countries. It is vastly superior to anything that existed in 1914.

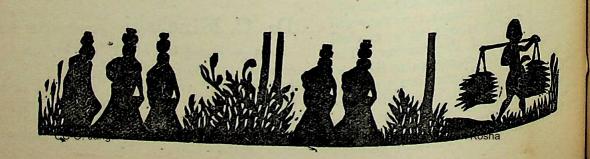
Then Belgium was taken completely by surprise. Her army was untrained, her fortifications out of date. Moreover then Belgium stood alone, whereas now her fortunes are linked with those of the Dutch.

Unluckily, owing to geographical conditions, the link strategically is somewhat weak. For, should retreat be necessary, the lines of retirement diverge. And

though the Dutch have a stronghold protected by inundations, it would be more difficult for the Allies to come to their rescue than to that of Belgium.

Even in winter, one cannot put the danger of a German invasion of the Low Countries out of court. It might be under taken as a limited operation designed to facilitate air and U-boat action and possibly as a prelude to an early spring offensive against France.

A major offensive against France through the Low Countries is improbable in the winter, but an early spring offensive to forestall the arrival of British reinforce ments might be undertaken.



## OUR ADHIPATI'S ACTIVITIES

Under the auspices of Thirumala Sreenivasa Trilinga Maha Vidya Peetham a meeting was convened in Gopalapuram. Sreeman S. Sreenivasa Ayyangar who should have presided, being absent owing to ill health, Dewan Bahadur K. S. Ramaswamy Sastry Avl. took the chair and conducted the proceedings. In his introductory remarks the president said, a happy combination of patriotrism, culture, philosophy and organisation is to be found in Vaidyaraj Dr. D. S. Avadhany, Adhipathi fthis Peetham. Apart from Provincial questions there is a higher field of culture which is common to the whole of Indiamore to Southern India- The Trilinga Maha Vidya Peetham honouring Tamilian Pundits is surely a step to promote cultural Co.ordination.

Distributing Khaddar Shawls and Uttareeyams, presented by Sreemati Kavitilaka K. Kanakamba garu to the pundits, Rao Bahadur M. Narasimham Pantulu garu said that it was his proud privilege to associate with the annual functions of this Peetham. He said that the spirit of the departed founder of this Peetham, Amritananda Natha Swamy, is working through the members of the Peetham, other wise they could not have achieved this Position. Although the Jayanti celebrations of this year were performed in Bez-wada, this function of honoring the distinguished scholars whom the Peetham presented with titles already reminded bim of the usual annual functions with which he was associating. "The preserva-tion of the seed of the Aryan culture" advocated by the Peetham, is a cause in which the part, which the whole of India should take part. So saying he gave presents to

§ Rao Bahadur, Vedanta Sthapaka Sastry garu.

2 Brahmasri Vedantasthapaka R. Ramachandra Deekshitar, Principal, Ma-

Sastry garu, Venkataraman Ayurvedic Pathasala, Madras.

- 4 Kaviratna Doma Venkataswamy Gupta garu.
- 5 Gandharva Sthapaka Veena Subrahmanya Sastri garu.

Vaidyaraj Dr.D.S. Avadhany speaking about the qualification of the receipients of the titles, said, "Those that received our titles are distinguished scholars - and they deserve the title of 'Sthapaka' for they are maintaining the tradition of culture in the land. The young men that study with them have no high ideal. They only study to finish the University Courses which they expect would give them a Job. Most of the Sanskrit scholars feel that they have wasted their time and lost their chances by studying Sanskrit, but we assert Sanskrit should be studied not to make a livingbut to preserve the individual Dharma of our motherland. All honour to those who like heroes, stick to their culture and craft in spite of the absence of public recognition and state patronage. He appealed to the Pundits to train at least one young man each, to continue the tradition which he hoped would develop, when favourable times come. Rao Bahadur S. K. Padmanabha Sastry surely deserves his title of Vedanta Sthapaka. For over two decades he was a Pundit in the Presidency College, Madras, later on he became a chief lecturer in the Madras Sanskrit College where several times he taught his pupils Philosophical texts including Siddhi Bhrahmanandiyam. — Vedantasthapaka Ramachandra Deekshitar, the old head upon young pathi said, is an shoulder,s and heis very sharp witted and is in every way fitted for the Principalship of the Sanskrit College, which he has been conducting very sucessfully.

Veena Subrahmanya Sastrygal is a rare combination of scholarship and sangitam. He is a good scholar in Sanskrit Ayurveda Sthapaka K. Guellatesa anasi. Digitzed by Siddhanta eGangotri Gyaan Kosha songs of Deekshitar and the Veena. He rightly deserves the title of Gandharva Sthapaka and it is hoped that his sons whom he is now training would be as great as himself if not greater. Kaviratna, Doma Venkataswamy Gupta is a great man. Amongst Vaisyas he is an outstanding personality. He is a Satavadhani and an author of repute having translated such classical works as Brahmavaivarta Puranam in Telugu. He is the disciple of the famous Tirupati Venkatesa kavulu of the Andhra country and he rightly deserves his title of Kaviratna.

Ayurveda Sthapaka Natesa Sastry, is a hero in his line. He wrote a work in Sanskrit defending the science against the attacks of prejudiced modern physicians. He is a very good teacher of Ayurvedam and rightly deserves the title conferred upon him.

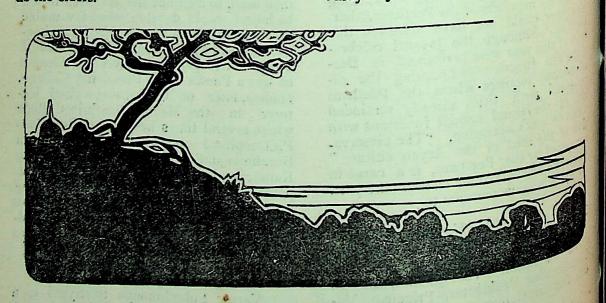
#### Scholars' Reply

Rao Bahadur Padmanabha Sastry delivered a brilliant address in Sanskrit. He said that the objects of the Peetham are very highly commendable and the award of titles will encourage the youngsters to distinguish themselves and secure honors as the elders.

Sthapaka Ramachandra Vedanta Telugu, thus in Deekshitar spoke assuring the public, the great respect and affection they have Andhra language—He paid a tribute to the lofty ideals of Adhipati Vaidyaraj Dr. Avadhany and his optimism. He complimented Dr. Avadhany on the melody of his sanskrit poetry, through which he is trying to propagate the idea of preserving Indian culture. A cultural union of the various parts of India, he said, would soon revive our sastras, and the example of Trilinga Mahavidya Peetham is very much to be adopted by others as well. He wished all success for the residential university by the Adhipati, Brahma proposed Subrahmanya Ayer, Bala Advocate, who spoke in Tamil, said that the idea of the Peetham in honoring Tamilians and Andhras, Scholars and Poets and Songsters on the same platform is very unique and it goes a great way for mutual development and co-operation.

He said that the public must be prepared to look to the comforts and conveniences of Pundits and Scholars and give them opportunities:

The meeting came to a close with a vote of thanks proposed by the Adhipai Vaidyaraj Dr. D S Avadhany.







Vol. XV

Reg. No. 141. 22

SINGLE COPY ANNAS EIGHT

No. 1.

Annual Subscription INLAND Rs. 5. FOREIGN 10. Sh.

## JANUARY 1941

PRINCIPAL CONTENTS

Notes

The Sinister Suggestion for 'Two Indias'

T. L. Vaswani: The Master and His Mission

Some Problems in Present Day Music The Late Mr. Vyasa Rao British Notes Bazaar Rumours

Prophets of Harmony

History of the Kesari-Mahratta Institu-

tion

Cinema Notes

Musings on Mysore

Indian States' Affairs

Book Reviews

V. VENKATESWARA SASTRULU



# JANUARY 1941

PRINCIPAL LONGETTS

Berast Rumoufs
Propies of Hamony
His one of the Resul Mahatta fasitution
Cion
Nicona Nico
Musings on Mysore
Indian States Attairs
Hook Reviews

Poulser Suggestion for Two Links. St. Variands: The Master and Mississing Present Day, Music Land Russell, Variant Land

V VENEATESWEEL SISTRULU

# Federated India

VOL XV.

JANUARY 1941

NO. 1

#### CONTENTS.

	Page.	
Notes	***	1
The Sinister Suggestion for "Two Indias" by P. P. Saradhi	•••	9
T. L. Vaswani: The Master and His Mission by P. V. Jashan	***	12
Some Problems in Present Day Music VII by E. D. Jayaram	•••	17
The Late Mr. Vyasa Rao by A. Padmanabha Iyer	101	20
British Notes by Robert Williamson	•••	21
Bazaar Rumours by E. L. Iyer	•••	26
Prophets of Harmony by T. L. Vaswani	•••	30
History of the Kesari-Mahratta Institution	•••	32
Cinema Notes by K. C	•••	39
Musings on Mysore by Jamadagni	•••	41
Indian States' Affairs by T. V. M.	•••	43
Book Reviews	•••	49

# THE World's Finest Perfumers Use MYSORE SANDALWOOD OIL

GOVERNMENT SANDALWOOD OIL FACTORY, MYSORE

Can be had either direct or through our agents—

For South India, Bombay Presidency & Burma
Messrs. M. A. T. Acharya & Co.,
Sri Krishna Buildings, Bangalore City,

The Mysore Paroducts Ltd. pigPrincessanStreet, Bombay.

# ederated India

REDERATED INDIA

VOL XV.

JANUARY 1941

NO. 1

#### NOTES

#### New Year Honours

The Honours list for 1941 is a comprehensive one. It is remarkably non-political. Many Madrasis share in the Honours. Sir C. P. Ramaswami Aiyar secures a K. C. S. I. Mr. G. T. Boag has become a K. C. I. E. We can conceive of no worthier additions to the Order of Knighthood, than Mr. Boag and Mr. N. Gopalaswami lyengar and Mr. F. E. James. We congratulate Mr. C. A. Muirhead, Agent and General Manager, S. I. Railway on the title of C. I. E. conferred on him. Other Companions of the Order of the Indian Empire are Mr. B. G. Holds-Worth, Revenue Secretary in Madras, F. M. Dowley Chief Engineer, C. C. Wilson, Chief Conservator of Forests and Lt. Colonel H. E. Shortt, Director, King Institute, Madras has a good share of other titles also. Mr. R. N. Aingar, Mr. N. Chandrasekara Aiyar, Mr. T. Raghavachari, Mr. D. S. Sarma & Mr. L. Lakkaraju Pantulu are other recipients. The long list of titles reveals the solidarity of the Empire and the spirit of service

## Eire and Germany

It is obvious that Eire and Germany have fallen out. Bombs have been thrown on parts of Eire and mines have been laid too. The German explanation is a blank denial, which adds impudence to injury since the German origin has been traced without any difficulty. Herr Hitler apparently has made some sort of preliminary move in the hope of treating Ireland in the same way as he treated Denmark, Norway, Holland, and other subjugated lands. The only effect produced by Germany's egregious move is to create widespread indignation. Mr. D. F. Malone says "There will be little Irish freedom left if one of Hitler's Prussian Governors is permitted to strut down the streets of Dublin with a club in his right hand and shamrock in his left lapel. If Hitler thinks he can invade England more easily through Ireland he will as ruthlessly invade Ireland as he did a friendly Norway and Denmark. Irishmen everywhere today must stand with England for the safety of civillzation." It is difficult to understand what Hitler has gained which it invokes.O. Jangamwadi Math Collection, Varanasi, Digitzed Avision Varanasi, Digitzed Avision

#### The Fall of Bardia

The Italian garrison at Bardia has surrendered to Australian forces. The capture of Bardia is a spectacular achievement. It is something more. It marks the finishing stages of the Italian debacle. With the capture of Bardia, Britain's chief difficulties in that area become settled. The use of the port will save the long overland journey from Mersa Matruh, and the port of Sollum which until a few days ago was under shell fire from Bardia will be of greater use. The capture of Bardia involves a severe blow to Italian prestige in Egypt and the surrounding areas. The securing of over fifteen thousand prisoners means the virtual extinction of the army of Marshal Graziani which was to have invaded Egypt. The dyarchical axis has been shorn of one of its component parts.

#### The Progress of the War

The year 1941 sees Great Britain in a definitely stronger position than it was a few months ago. The United States of America has taken to a definite policy of assistance and has offered every assistance short of actual participation in the war. Italians have been effectually routed and Italy may be treated as a negligible factor. Germany can hold on for sometime by the use of forced levies in the conquered lands but the pressure of the blockade and American help are bound to tell soon. Despite the attempt to set London on fire and the ærial bombings, it is only a question of time for the Reich to sustain a defeat. It should year con Jawitnessi Mhe cobeginn agest Defitized Byproposals a with the With the German collapse. A remarkable feature state of war with the Axis.

is the coolness shown by the British population in the face of destruction by German bombs. There has been no panic, no fifth column activity, no desire to yield to the enemy or ask for a craven peace. The courage, heroism and patriotism of the British nation stand vindicated by the events happening in the country.

#### Abyssinia's Chance

The breakdown of Italy in Africa has led to hopes of a revival of the authority of Haile Selassie over Abyssinia. The ex-Abyssinian Emperor is now in Egypt and hopes to recover the ground lost some years back. He states that in a near future he would cross the border and lead the Ethiopian patriot army against Italy. He adds that the revolt has made great headway thanks to the wholehearted support of the British "Already wardrums are Government. beating all night along the hill tops and the frontier proclaiming that the Emperor is near at hand and hundreds of his former soldiers who were forced to fight with the Italians are deserting to Haile Selassie's loyal command." Italy loses Abyssinia, there will be an end of Mussolini's rule in Italy. Hitler's downfall will follow inevitably.

## American Attitude

The plans formulated by President Roosevelt for assistance to Britain involve an amount of substantial help which for a country which is not actually in the war is quite generous. Professor of Law, points out that these in a

American objective of smashing the Nazis, it is but a step more for an open alliance with Britain. As the Professor points out, the technical status of peace is merely a delusion. It is a handicap to that full and effective aid to Britain which alone can keep America out of active fighting. Aid to Britain should include the seizure of Axis ships in the United States ports. the internment of the Axis, Consular staffs, and the American convoying of supplies. There is no doubt a feeling of isolationism America, but this sentiment is getting more and more attenuated. In any event, President Roosevelt has taken a line which is bound to bring America into the de jure position of a participant in the war. When full American help comes there will be an end of Nazi ascendancy.

#### The Governor's Appeal

His Excellency Sir Arthur Hope has made an appeal to Madras, to redouble the war effort. "The year 1941 has begun with the Arms of Britain in the ascendant. The doubts and depression which many have felt up to recently, after Norway, Dunkirk, and the collapse of France, must by now have been dispelled. Six months ago, the position did indeed seem grave but thanks to the unparalleled efforts of the people of Great Britain and the Empire we have tapidly and effectively recovered from Our reverses. If we here in India have striven hard in 1940 we must greatly increase our efforts in 1941. The War may cost this year double the twelve months and amount double our held at Madura was a successful gather-held gather-hel

help accordingly whether by giving to the War Fund or by subscribing to Defence Loans. Let Madras continue to lead the way and let every loyal citizen give the best of which he is capable" We trust this moving appeal will have an adequate response.

#### The Congress Move

Without any sort of provocation for it, Mr. Gandhi has put the country into Civil Disobedience again. The movement gives the impression of a comic opera, but it has deprived the country of the services of distinguished leaders at a time when they are most required. The enforced inaction of Moulana Abul Kalam Azad is little short of a national calamity. The Moulana did useful work in Sind by helping to form a stable Government. He was combating with zeal and success the destructive activities of Mr. Jinnah. He was, effect a solution in attempting to Bengal on the lines of Sind. His absence from the field of active work at this stage cannot but be harmful to the best interests of the country. It is difficult to understand the precise object of the Congress move. If Mr. Gandhi had the apprehension that the Congress organisation will deteriorate want of work to do. could have adopted some other expedient than satyagraha to Congressmen busy. Of all the estoteric steps taken by Mr. Gandhi during the last twentytwo years of his virtual dictatorship the 1940-41 movement of direct action is the least intelligible and the most indefensible.

#### The Mahasabha Conference

ing. It reflected the feeling in the country against the extravagances of the Muslim League attitude and the gospel of Pakistan. The president, Mr. V. D. Savarkar takes the office for the fourth year in succession. His address is an able, comprehensive survey of the problems before the country. The Mahasabha resolutions reflect a practical, constructive spirit. We regret however to find a threat of direct action added to the main resolution. This aspect apart, the Mahasabha proceedings show that Hindu India is wide awake. The trouble in the country is largely due to the aggressive growth of Muslim communalism. Starting with a legitimate attempt to educate, and organise a minority community, it has today reached a stage when it has become a menace to the land. The Congress policy of surrender has facilitated the advancement of preposterous claims on behalf of Muslims. The Mahasabha by its timely and vigilant policy has rendered these claims otiose, but the risk is always there, and no one knows what attitude Mr. Gandhi will be prevailed on to take. The policy of obtaining artificial unity by sacrificing Hindu interests can no longer be successfully united. The Hindu Mahasabha leaders deserve to be congratulated for having transformed Hindus in India from a weak, disorganised heterogenous body into a dynamic, and alert body, conscious of their rights, alive to the need for protecting their interests, with due regard to the larger interests of the land.

#### The National Liberal Federation

marked by a spirit of nationalism and a sense of realities. Both the Chairman of the Reception Committee and the President of the Session are inheritors of liberal traditions. Their addresses are striking surveys of the situation from the standpoint of the descendants of those who had started the Congress with the objective of an United India, functioning on a political basis. Today the ideals of the founders of the Congress stand imperilled by the policy of direct action adopted by the premier political organisation and the claim of nationhood put forward by a section of Muslims. The Federation is composed of cautious political elders, men of experience, judgment and thought, persons who have lost a following in the country by the advocacy of constitutional methods. Its resolutions may not evoke popular appeal, but they constitute a sound lead to the country. The Mahasabha and the Federation form an indication that sound political thought will not be sacrificed at the bidding of those who in the name of the Congress have destructive formulated a pernicious, gospel and policy. India is now wide awake, and we have little doubt that the forces of sanity will obtain ascendancy in the country soon.

#### Insurance in 1938

For a Government department, to be now in a position to give an official report concerning work done in 1938, is undoubtedly an achievement of some · importance. In the sphere of insurance, 1938 happens to be the last of the years governed by the combined provisions of the Indian Companies Act and the Liberal Rederationvant MacCalcuttan, Weresi Digitized Charles Programmes Act and Act Companies Act Companies Act 1912. The report concerning the work of Insurance Companies during such a year may have to a large extent only an academic interest. Attention is now not unnaturally concentrated on the new legislation which constitutes a far reaching attempt on the part of the State to control the work of insurance in an effective way. Nevertheless the record of progress revealed during the year 1938 constitutes a feature of importance in any evaluation of the developments that have taken place since.

A heartening feature of the year is the striking progress made by Indian Companies. Insurance business has expanded in India since 1929 to a considerable extent. From Rs. 82,00,00,000 in that year the figure has leapt to Rs. 219,00,00,000 at the end of 1938. Indian Life Offices which were few in numbers in 1929 and had, in most cases, led an apologetic existence, have not merely increased in number in the decade from 1926 to 1938, but have evinced a sprit of organisation, service and efficiency which make an early Indian monopoly of insurance, a not impracticable ideal. The neglected field of insurance has attracted men of ability and driving force who believe in their work with all the fervour of a teligious creed. Hence, we have witnessed the phenomenon of half a dozen Indian concerns both in and of Madras which have made astohishing progress within a short time. The gospel of insurance has almost become an ethical creed which diffuses the idea of service among the people.

We are glad to learn that a deputa
Trade Union Legislation

We are glad to learn that a deputa
fund to be kept for a Trade Union trade

Co-Unionisted and Collection are great travail. When the recommendation of trade of trade union to be kept for a Trade Union trade of trade of

leaders waited on the Commerce Member and stressed the need for amendment of labour legislation. We have in India such enactments as the Trade Union Act, Trade Disputes Act, and Payment of Wages Act. They are good enough so far as they go but they only touch the fringe of the problem. Also, the time has come when amendments have to be made in them in the light of the experience gained. The Trade Union Act enabled Trade Unions to be formed in India but despite the perfection of the legislation, Trade union work in India is largely a failure. The Trade Disputes Act requires radical alteration. In the case of the numerous disputes which arose during the period of the Congress administration, the law was plainly inadequate to deal with the situation. The Payment of Wages Act also requires to be amended. There are other spheres as well in which labor legislation has yet to come. We trust the representations of the Trade Unionists will bear fruit.

#### A Labour Party in the Legislature

On the occasion of the third Anniversary of the Western India Match Factory Workers' Union, Mr. S. Srinivasa Aiyangar gave useful advice to labourers. One important feature of his advice was the stress laid by him on the need for the formation of a Labour party, which will function independently of other political parties. This is so in England where such a party became an organised force after great travail. When the Trade Union Act in India allowed a separate political fund to be kept for a Trade Union it

functioning as an independent unit. In India, however, labour has shown a tendency to merge itself in the Congress or some other political body. It can hardly be said that the ideals of the Congress make for the efficient working of labour interests. The vague the Congress and the idealism of tendency to burke the issues involved in a conflict between capital and labour make it impossible that the Congress can be a genuine supporter of labour. As soon as the present unsettled conditions in the country resolve themselves, we should find the labour members in our legislature sitting as an independent party and promoting the ideals of labour.

#### Events in Annamalai

We regret to find that the situation in the Annamalai University continues to be unsatisfactory. When sometime back an attempt was made by the police to search the rooms of some students the police appear to have been obstructed in their work. Later, seven students to be arrested for purposes of detention under the Defence of India Rules. The arrests led to a lathi charge in which thirty students were injured. Government have issued a communique and Sir K. V. Reddi has given an explanation. We trust that as soon as these abnormal times are over, and the wave of excitement subsides, Annamalainagar will regain its normal state. We appeal to all who guide students and wield influence over them to give them sensible advice and make · it clear that while students should take a lively interest in the events of the day their interest in them should be of an entirely academic character.

#### Trouble in Bengal

After the release of Sri Subash Chunder Bose, the attitude of the Congress High Command has rendered the position worse in Bengal, Mr. Sarat Bose was duly re-elected as Leader of the Congress party. All the members who participated in the re-election have been expelled by Moulana Azad. This step has evoked a retort from the legislators questioning the authority of the Moulana. We are unable to congratulate the Congress authorities on the policy and the attitude they have taken towards Bengal. Apart from the trouble created by the communal award, the Congress party inside the Legislature is weakened thereby. The fight against the communal ministry cannot be kept up, if this species of internecine warfare sets in among Congressmen. The only party which benefits by this fight is the Another lamentable Huq ministry. feature is the attitude of Bengal newspapers towards one another. It is imperative that the fair name of Bengal should not be spoiled, by ugly exhibitions of controversy.

#### A Notable Jubilee

With appropriate grandeur the Diamond Jubilee of the Kesari-Mahrata Institute has been performed. The death of Mr. Vidwans had cast a shadow over the function, but the shadow over the function, but It is rarely given to Indian journals to It is rarely given to Indian journals to attain the age of eighty, but the Kesari attain the Mahratta are full of vitality and the Mahratta are full of vitality and energy and will always continue and energy and will always continue to perform acts of useful service to the Country in general and Maharashtra in Country in general and countr

particular. The journals of Lokamanya Tilak have in them the spirit of service. They have set a fine example which others should emulate.

#### The Late Mr. D. V. Vidwans

Mr. D. V. Vidwans, nephew of Lokamanya Tilak and Manager of the Kesari-Mahratta Institute is dead. Mr. Vidwans devoted forty three years of loval and ungrudging service to the Under his cause of the Institute. fostering care the Institute has evolved from a single room tenement into the palatial buildings owning extensive properties in which it is lodged today. Mr. Vidwans resembled the Lokamanya in the simplicity of his character, his devotion to duty, and the thoroughness with which he did his work. We had the privilege of his friendship and only recently he greeted us with affection at Poona when we stayed there for a few days. His death is a great loss to the institute and Maharashtra. We offer our condolences to Sri N. C. Kelkar, Sti G. V. Ketkar, Sri Bhat, and other members of the Institute as well as of his family.

#### In Memoriam

Mr. Vishwanath Prasad, Manager as a member of it. He was General Leader" died suddenly in Mysore Secretary of the Congress for several while he was there as a guest of the years. He was connected with the Dewan.

Too usnghiis vaddeath of the grassed arguest Dig Rajam under Municipality, and various

sense of shock and surprise, for on his way to Mysore we met each other and we had arranged to meet again. He appears to have developed high blood-pressure culminating in a fatal attack of cerebral hemorrhage. He was an able and efficient manager of the "Leader", and a man of affable disposition. We offer our condolences to Dr. Sir C. Y. Chintamani and the staff of the "Leader", as also to the members of his family.

#### N. Subba Rao Pantulu

We regret to learn that Mr. N. Subba Rao Pantulu of Rajahmundry is dead. He was aged eightyfive at the time of his death and his career was a very remarkable one. He entered public life at the age of twentyfive and until a few years back was actively in the public eye. He entered the Madras Legislative Council in 1893, as soon as the India Councils Act was passed, When the Minto-Morley Reforms came he became a member of the Imperial Legislative Council. He was an useful member of that body. He moved for the appointment of a Public Services Commission though he was not included as a member of it. He was General Secretary of the Congress for several years. He was connected with the

ocal bodies. Throughout his career he bore the white flower of a blameless life. He was a generous-hearted, lovable personality who had no enemy in all his life and who bore no ill will or anger towards anyone. Personally his death is a great loss to us. He favoured us with his benedictions, and took keen interest in our journals and work. Madras is distinctly the poorer for his death.

# Lord Baden Powell

Lord Baden Powell is dead. He was a great general and he was the founder of the Scout Movement. He joined the army at the age of nineteen, and his promotion was rapid thereafter. He distinguished himself in the Boer War. In a movement of happy inspiration he started the Scout Movement, which has taken such root in India. Certain observations made by him derogatory to Indian honour brought the movement into trouble, but he seems to have made amends thereafter. Men like Lord Legislative Connoil. He was an useful

merabor of that body. He moved for

c appointment of a Public Services

Connelsion density by wis not included

es a member of it. He was General

Supplied the Council for saveral

with the was connected with the

Baden Powell are imperial missionaries, in the best sense of the term. No greater or more humanitarian movement than that of the Scouts has been conceived. Lord Baden Powell, died full of honours, after witnessing the fruition of his labours. Rarely is it given to the founder of a great movemement to leave a record of such useful and distinguished service.

#### Sri Ramakrishna Mission Student's Home

Institute. Harber his

We are glad to find that the sustained activity characteristic of the Mission Student's Home has continued during the year 1940. During the year the Tyagarayanagar School building was completed. The Home, the Residential High School, and the Industrial School have flourished. The School however requires financial assistance. We trust the public will accord fuller help to the institution and enable it to carry on its beneficent work free from all financial Mic. V. Kathan Sri Blast, and worries.

nembers of the Institute as well as of

Mr. Yishwanath Present, Manager

steed suddenly in Mysore

· Ulimul dil

#### THE SINISTER SUGGESTION FOR "TWO INDIAS"

By P. P. SARADHI

Taking the cue from the highly artificial agitation set up by Mr. Jinnah (whose leadership is questioned by a large body of Muslims), that the partition of India into Hindu India and Muslim India is the only remedy for the miseries suffered by the Muslim (a position refuted as groundless impartial inquiries) Patrick Lacey spins out a long thesis in the "Contemporary Review" and throws out a suggestion on the model "perhaps it might be good" for creating two Indias.

The idea behind the suggestion, that the two peoples cannot or will not work in harmony and pursue, their aims most of which are common is not only pernicious, but is completely belied by six centuries of history. That it is fed by motives and purposes which are not revealed or at any rate not above board is evidenced by the fact that it was not entertained by Jinnah and his coterie till the Viceroy announced the scheme for expansion of the Executive Council.

The idea was sprung as a surprise on the even tenor of Indians life. There was at no time before, any expression by the body politic of a yearning to have a Hindu or Muhammadan State within the country.

The reaction to the suggestion thus set forth has already been very serious. A hiatus has been cut between the two peoples in attitude and understanding. Powerful counter—claims have been

dians, the Kannadigas, the Keralas, etc. Secondly, their imagination has set affoat charming soap-bubbles of a Hindu Empire and a proto-type of Moghul Empire which by their close frontiers would be tempted to commit aggression and make War. The cause for this ugly trend is the Pakistan Scheme. The Hindu and the Muslim have become suspicious of each other. For some time after Jinnah's defection from a united nationality, astute politicians were ready to attribute the genesis of the idea to the designs of the British. But subsequent definitions of policy by the Viceroy and Mr. Amery have somewhat assuaged the unrest in the public mind. However India in her best interests demands an unequivocal "No" to the mischievous propaganda for the scheme. Security from foreign aggression and poaching can be obtained only by a united India. The North-West Frontier territory is always the danger zone. The Pathan is always against Hindu prosperity and power. It would not do therefore to give a fillip to the unruly tribes thus by creating a zone entirely under a Muslim State though in letter subordinate to the British suzeraignty. Patrick Lacey confesses that Abdul Ghaffur Khan, leader of the Frontier Red Shirts, "once told me that his alliance with the Congress was an expedient to be abandoned so soon as it seemed to interfere with Pathan notions of independence. For what the Hindustan Grand The Praylaranasi highe to the Hindustan?" The

present crisis in Political India is due to this. While the Congress demands initiation of a National Government in the centre, the Viceroy and the Secretary for India make a furore about an agreed formula of action between the two major communities as ancillary. But having allowed the rabid ebullitions of Savarkar and Jinnah to play their part without a plain forward gesture being taken by the Government by way of consulting and cooperating and forming a neuclus of a National Government as originally announced, it is unjust that the blame should be thrown on the public themselves for not creating the situation demanded as condition precedent. Mr. Jinnah has become a stageboy of the British and he waves the Pakistan as the juggler waves a wand. British Supremacy need not flinch at the display of threat by Mr. Jinnah. The safety of India assuredly lies in one thing more than in any other. That is the N. W. Frontier "India's land gateway" and a "political sore" should be under the jurisdiction civil and military of a body in which the Hindus should be in the majority. This is specially for N.W.P. This leads us to the conclusion that once it is made part of Pakistan (Muslim Zone) the Hindus cannot have peace. The Pakistan idea is on a par with the short lived Pan-Islamic movement which worked upon the religious fanaticism of the Muslims. Originally it was wielded as a political weapon against European powers. Now the trick is the Pakistan as a weapon weild against the Hindus, whom Mr. Jinnah has already characterised as incapable of defence of the country. It is charac-

teristic of Mr. Jinnah to act on an assumption that the Hindu majority deserves to be discounted on that fallacious assumption. This vole face has already infuriated the Hindu population. Hindu leaders like Dr. Moonjee and Sayarkar have been emphasising the need for greater recruitment of the Hindus. It cannot be said that Hindus remain as subserviant and suppliant as they were a few years ago. They are now aggressive and militant. What is there to prevent the Hindus demanding All India Hindu State, to embrace all the country from the Himalayas, to the Cape Comorin from Afghanistan to China? Perhaps there is greater justification for this claim in history which records a mighty Hindu Empire spreading even beyond the confine of this It is therefore dangerous for country. the Muslims to wobble about the Pakistun if the Hindu race should react in Then not a Muslim the said manner. dare remain in the country. It is wisdom therefore to withdraw mischievous this hesitation without some and speedily come to move agreement with the majority.

Let not dogs bark when a solemn conclave is working for the India's whole hog-benefit. Guarantees have been assured, but the Government must discover at least now that the minority beat country-drums and desire to drown the voice of the majority. The British statesmen have specifically pointed out that the minority should not and cannot that the minority should not and cannot veto the majority. This principle must be widely broadcast.

The British must manifest a will to execute its desire to make India monious and composite integral whole

by a fiat that this should be the national Government and this the nucleus of the Government and along with it silence all opposition to it and not say self complacency misplaced) "There is nothing more that we can do than we have done" that it is for the Indian parties themselves..... to get together and see' etc. (Viceroy's speech at A C.C.) It is but statesmanship to realise it is better, safer, to control the destiny of a united whole unit than to pretend to be eternally capable of controlling the reins of two antogonistic satrapies Fortunately for India the sense of National feeling as an Indian Nation has been fostered assiduously by the National Congress and it is but political wisdom to give it the best support and utilise it as the basis for co-operation between Britain and India. India would not sacrifice her nationalism and the integrity of the national and country unity, for no coercion or limitation to her national-organic evolution would succeed against the determined will of the people. Pakistan is an insult to Indian Nationalism the creation of which is creditable to the Government. The Pakistan idea is unfair radically to the vast Sikh population and they have already expressed resentment against it. They cannot but feel restive in a Pakistan under Muslim control and the Pakistan Government would also feel uncomfortable with them.

Why break Indian unity and seek creation of buffer states? another incidental dental idea The Policing Task would be Superhuman and no good guarantees for peace and tranquility would be

Bengal cannot be cajoled to accept the scheme for the cajoled to accept basis.

CC-O. Jangan Bengah Callardin Brananasi Englished by Siddhanta eGangotri Gyaan Kosha

differ radically from the Pathan. It is pointed out that the Bengal Muslims have more in common with the Bengal Hindus than the Panjab Hindu and Madrasi Hindu. Kashmir is out of question because it is the province of a Hindu Raj though the majority are Muslims. It is as foolish to amalgamate Kashmir into the scheme as to do so with Hyderabad. It is repugnant to their respective sovereignty.

The scheme is no solvent of the communal problem. On the other hand the state would directly be the cause for acerbity and greater accentuation of communal difference.

India cannot be partitioned politico-geographical terms.

Financially it is ruinous to both. The productive distributive and creative capacities of the major communities are widely varying. Inequity would be rampant, as the toil and labour of one community could not be economically made enuring to the benefit of the locality where that community carries on the business. India would soon be a prey to barbarian aggression and slice by slice it would suffer decay and disappearance.

After all the so-called fundamental differences between the two communities is a mirage; it is a will-o'-the-wisp. It is absolutely wrong to suppose once selfishness and aggrandisement is shorn off and the religiosity is confined to individual satisfaction that there are not many many aspects intellectual moral and economic in which both stand on

The unity or national union that India now cherishes is not any thing imposed by aliens but it is an indigenous growth from within born of deep and long cherished yearning to become a proud self-contained independent country such as would grant to the country a status worthy of world comity of nationalities.

# T. L VASWANI: THE MASTER AND HIS MISSION A Thumb-nail Sketch

By P. V. JASHAN

"I seek to be a farmer; I come to sow the seed of shakti in some hearts. I scatter these seeds in the hope and with the aspiration that in God's Providence, some of the seeds I sow may bear fruit some day. For I wish to see planted, throughout the length and breadth of India,—Youth-Trees, the fruit whereof will be seva, service of our Adored Mother,—India."

A child of silence, in silence Vaswani scatters the seeds. He travels from place to place, from village to village; he meets young men and women; he speaks to them in his sweet way, he looks into their needs; he stirs up the youths of India with a cry for shakti,—dynamic vitality.

"Build up your manhood!" his words ring clear and sharp. "Petitions and paper resolutions will not give you the liberation you want. Liberation is through shakti." He wanders with this message seeking opportunities to scatter the seeds which the Master has given him. He moves from town to town in the faith that some of those who are

young may develop strength for the service of India and Humanity.

The best years of his life, he has spent in awakening the "eager youth"—the youths of today who will be the builders of the destiny of their Motherland tomorrow. And so this Sadhu-Singer takes his stand on the highways and market places and sings his song, as he says.

'Not to the proud and strong, Not to traffickers in titles and fame

But to the eager youth whom I have loved."

And he sings to them of a Dreamland

'Where glory crowns the lowly and the meek,

Where freedom lives without fear or vice,

Where love is not hired by pleasure or gold,

Where faith hath no need of rites

Where the Gods give worship to the Flame of Sacrifice."

What an ecstatic ring palpitates in every word! No poet's songs were more beautiful than his own mind. And these lines portray the heart of one who is an eternal pilgrim on the world's way.

Who is this man?—this singer of songs, this farmer, who undaunted and undepressed, goes his way sowing his seeds in love and faith. Who is he?

In actual physical make-up he is a man whose like you can see many times a day in this country. But no one who looks into those large, serenly-lit eyes of his can ever pass him by.

He is of medium height; his body is solidly built. His head is massive, with thick, curly, dishevelled hair. these hair, these thorny, curly hair together with his large, serenely-lit, mystic eyes have often reminded me of a picture of Jesus Christ on the Cross with a crown of thorns adorning his sacred head. A broad nose just fits in with his large ears. His features are regular and in their totality present a face, soft and tender, telling of a peace won by years of Sadhanas and suffering but glowing for ever with a gentle, irresistible smile. The stately simplicity of his bearing radiates all around him a spiritual quality. Such superficially is Sadhu Vaswani whom the Irish pcet, Dr. Cousins, greeted many years ago as India's "modern mystic", "a forerunner of the New Age", "a thinker and revealer of the deep truths of the

It would be very difficult to describe accurately the routine of Vaswaniji's while at other times,—which occur while at other times,—which occur of this moods month. He is a of the may have taken his meals earlier, while at other times,—which occur of tener—they have to wait for anywhere of this moods month. He is a other times to return disappointed when they have taken his meals earlier, while at other times,—which occur of tener—they have to wait for anywhere of tener—they have to wait for anywhere of tener—they have to wait for anywhere of the may have taken his meals earlier, while at other times,—which occur of the may have to wait for anywhere of tener—they have to wait for anywhere

change oftner then the wind, and I have never known him follow a rigid programme. "I wish to keep myself absolutely free," he often says. Untrammelled, free, he lives in his own way his life ever abrim with inspiration and ecstasy. So, the members of his Satsang (Spiritual Assembly) never know when will address them. And every evening they hail together from far and near hoping and expecting to listen to his discourse. There are times when for several successive evenings he keeps himself away from these meetings. On the other hand, there are several occasions, when though advised by doctors and friends not to stir out, he will insist on attending these meetings. When, however, he fixes a public engagement, he fulfils it punctually.

He gets up early in the morning, invariably spends an hour or more in prayer and meditation and then sits to work for sometimes twenty hours, oftentimes fourteen. He is wholly indifferent as regards his food. A cup of tea in the morning, some light breakfast or none at all as it suits his mood, lunch at noon; a cup of tea again at four o'clock in the afternoon and night meals at seven. He usually saves every minute of his time and avoids meeting people. It is only when he takes his meals that he meets a select group of his workers. With clockwork regularity these select few come to his place at 12 noon and there are occasions when they have to return disappointed for he may have taken his meals earlier, while at other times,-which occur oftener-they have to wait for anywhere before he feels inclined to take his lunch.

The time that he spends in taking his lunch is to him a time for relaxation and it is at these times that he dives deep into his rich store of humour and brings up here a glistening pearl, there a dazzling diamond. He has a gift of spontaneous laughter which he is never tired of using. He takes pleasure in telling delightful stories and his understanding of life with all its problems and perplexities is rich.

People who know him have got used to a particular formula, "he is with himself", which is often repeated in reply to the question: "Where is Vaswaniji?" What that "with himself" means, is always a mystery. But it serves its purpose well inasmuch as every one knows that if Vaswaniji is "with himself", the doors are barred; he is not to be disturbed.

People come to Sind-Hyderabad his headquarters-from various parts of India and the world with the sole purpose of meeting him. They come without any previously fixed appointment, and when they knock at his door, they are promptly told that Vaswaniji is "with himself" and that he can be met only at 6 o'clock in the evening. So, at 6 o'clock, when he emerges from his room, he sees a number of visitors who may have been waiting for as much as five, six, seven hours to have his darshan. There is one thing he has not been able to understand, he says; and that is this idea of people coming in multitudes for a darshan. They come not to ask anything, not to discuss any problem, not to talk over they may have the privilege of sitting in his presence for even a few minutes. And for this they have to wait for hours together in sun or shade, in heat or cold,-how strange! And yet how significant! They come to him, the. people, - young and old, rich and poor, -they come to him from farm and factory, from colleges and Universities, they hail together from the very remote corners to offer their fragrant flowers of reverence and affection, to pay the homage of their hearts to him about whom Miss Marth L. Root, the distinguished international Baha'i teacher and representative of the "World Order" recently wrote: "To meet a soul like Vaswani is worth making a journey across the seas."

He was Principal of a First Grade College in the Punjab. There was a brilliant career open to him. He could have made money,—heaps of money. But he said to himself: "Life is not given to make money; let me live a life of service and sacrifice!" They asked him: "What is the purpose of life?" And he replied: "To dedicate it to Love Divine: to serve and be poured out as a sacrifice!"

Vaswani's name brings before my mind the picture of what he himself has called a "Child-man"! Sixty-one years old and yet so young in spirit! His outlook so broad, his mind ever open to new ideas, new aspirations, new influences!

His child-like soul rose above the bondage of "experience". Just think of it! A man of wealth and position, giving up all and accepting hunger, and accepting appairs! How unlike an experience apairs!

any matter, an but wather the come on order nathabitized Bytain watrian Gan Rail yaan Kosha

"perienced" man and yet how like a child!

Vaswani preaching that "to lose money is to be purified!" And "If thou wouldst enter peace, pray for Pain!" And again, "They who suffer, win!" How far removed from "experience"! Vaswani sitting in company and all of a sudden going into a mood of lyrical and rapt ecstasy! How like a child!

And in his heart there is such tender love for the poor! When he was asked: "What is your politics?-"—he replied: "My politics?—you ask. Service of the poor,—is my answer in brief. The divine urge of freedom cannot be killed. It must grow from more to more. A state is not free until the poor have come to their own. How to build such a state? The problem is beyond politics ! "

He serves the lepers and the lunatics and believes that "in the lunatic and the leper, too, is an Image of the Lord" He feeds and clothes the poor.

And he is a man of tremendous faith. Money matters have never troubled him. The Great Power will always keep me above want," he often says. He started a School St. Mira's High School with but two copper coins. And many laughed at him. But the School has grown into a big institution with four branches, having its own building, College, a library, a laboratory and a

A poor man once came to him for blessings. "Mere blessings," Vaswani sid to himself, "is not what this poor

bread." And immediately he parted with his last ten-rupee note. He forgot that he had to pay his boarding charges! "If ye have faith," said Jesus, "ye can move mountains!"

Simple, transparent, he is free from the crookedness of the "clever" from the show and ostentation of the proud "scholar". Did not Reumerm, the great German theologian, remark that the great secret of the saints is humility? And humility is the real secret of Vaswaniji's life. "In my hermit-heart," he says, "there sings, again and again, a little song: - 'May I be as Thy little ones,-the rose, the leaf, the lisping child!"

They call him a Sadhu: but he says:-"I am not a Sadhu, but a servant of the Sadhu, the Rishis and Saints." They call him the "Emerson of India." But he says: -I know not much. I only know that the longing in me grows, day by day, to be consumed, more and more, in the Flame of Sacrifice to Him Whose Beauty blooms in all the worlds, and Whose Love I see shining everywhere."

His love of reality, his passion for truth knows no bounds. Men and women come to his Satsang (Spiritual Assembly). But he gives himself no supernatural airs. He is out, he says, to abolish gadis and creeds. He refuses to be called a Guru: his instructions are strict that none must touch his feet.

Vaswaniji's dialectical powers are great, but greater far are his will-power and power of tapasya. Inspiring as are his speeches and writings, Vaswaniji's true greatness does not lie Wants. What he badly needs is in them. The world has produced CC-O. Jangamwadi Wath Collection, Varanasi Digitized By Siddhanta eGangotri Gyaan Kosha many writers aud orators. But Vaswaniji's secret lies in this: he has trained himself in a school of tapasya. He is a worshipper of the Cross and he is a disciple of the Flute; and his repeated teaching is:—""Love life: and spread the sunshine of joy."

His heart rises in reverence to all saints and prophets of East and West. His life is filled with the rapture of the vision of the unity of all races and all religions in the One Spirit. "There are," he says, "so many who can believe only one thing at a time. I am so made as to rejoice in the many and behold the beauty of the one in the many. Hence my natural affinity to many religions; in them all I see revelations of the One Spirit. And deep in my heart is the conviction that I am a servant of all prophets."

Vaswaniji has trained himself in a school of "hardness". In simplicity lies his splendour, in tapasya his strength. And he has become a dervish that his life may be spent in the service of Humanity.

Vaswaniji, to my mind, is a symbol of the real India which stands for the supremacy of the Soul, the Atman. We talk today of institutions and organisations. Institutions and organisations, it is true, have their place in life. But more than institutions and organisations

we need, at present, the inspiration of lives at once rich in renunciation and radiant in sacrifice.

Over and over again are my eyes lifted up to such souls in this world grown sick and weary. We drink, we eat, we dance,—and to all appearances are happy. But where, o where is true happiness? These things are external. They satisfy the senses;yes, but they wound the soul and leave it emptier than before. Distractions are multiplying. Attractions are fast increasing. The epidemic of gaining "fame" and "name" is victimising more and more every day. Young men and women have been intoxicated by the alcohol of "ambition". There is chaos and confusion in India. Bertrand Russel spoke some time ago of "moral bankruptcy and psychic disintegration". "Civilisation" is going bankrupt. An urgent need of the world is Godconsciousness. To this ideal Vaswaniji has borne witness from the begining of his days. And as I have studied him, as I have thought of episode after episode of his life beautiful in brahma. charya, glorious in gnan, shining with sacrifice, radiant in love, I have recalled to myself his own words: - "Can life hold a higher privilege than this, to be broken in the service of the Lord?" Homage to him!

#### SOME PROBLEMS IN PRESENT DAY MUSIC\*

the control of the state of the

FEBRERATED INDEX

Research and our Music Academy

#### are below of complete a major of IIV and the complete and

#### By E. D. JAYARAM

It may be convenient to consider this subject with reference to the discussions in this year's Music Academy and the conclusions arrived at therein and hence a critical review will be given here of the discussions regarding the lakshanas of several of the ragas considered at this year's session of the Music Academy.

The lakshanas of the saurashtra, arabhi, sama, varali, ahiri and sri ragas were considered at this year's session and except in the case of ahiri, definite conclusions were arrived at.

In regard to arabhi it was decided unanimously that the raga belonged to the 29th mela and that the arohana was 8a ri ma pa dha sa. In regard to the avarohana two views were put for-Ward—one that it was sa ni dha pa ma ga ri sa and the other that there was no nishada. The latter view was supported by its sponsors on the basis of Tyagaraja's sadinchane — the pancharatna kirtana.

But these persons ignored the fact that in the varna in arabhi, the nishada was used and it was rightly decided that the varna supercedes a kirtana in the weight of its authority.

In regard to sama, there was discussion as to whether the arohana had the vakra sanchara, sa ri ma pa ma dha sa The previous article appeared in the F. I.

or the sanchara sa ri ma pa dha sa. In favour of the former view Tyagaraja's usage was quoted. In favour of the latter view some compositions presumably of the post-Tyagaraja period were instanced. The Music Academy decided in favour of the latter view. It is submitted that this decision is wrong, for Tyagaraja's compositions being anterior, his usage ought to have been adopted in the absence of instances of usage in varnas or lakshanagitas. It is submitted that the committee took a very utilitarian view of the matter and preferred sa ri ma pa dha sa because by adopting it both the sancharas pa dha sa and pa ma dha sa can be sung.

The whole discussion on the varali raga turned on the exact sthana of the varali gandhara. One view, advocated by Mr. C. S. Iyer was that the suddha gandhara less a few vibrations of chathusruthi rishabha was the varali gandhara. In support of this the jalavarali portion of Mahavaidyanatha Sivan's melakartha ragamalika, mamavameenakshi of Muthuswami Dikshithar and the varali varnam were sung by his daughter. To my ear, there were three different gandharas in these songs as they were sung, the last being nearer they were sung, they were sung

demonstration, I am afraid disproved rather than proved his contention.

Another view was that the varali gandhara was suddha gandhara pure and simple without any modulations whatever and the identical number of vibrations. In support of this view the Tyagaraja kirtanam 'noremi' was sung and in it one could distinctly hear the suddha gandhara. Mr. Ramaniah Chettiar agreeing with this view pointed out that the rishabha and gandhara should not be isolated but sung in conjunction with one another, a condition which Dr. T. Srinivasaraghavachari's rendering of the same kirtana satisfied.

... A third view was that the varali gandhara had a few vibrations more than suddha gandhara, a view that the varna seemed to support.

After such a full dress debate, the expert committee instead of facing the music, turned tail and came to no conclusions as to the gandhara to be sung in the raga but offered a rather tame advice to those who look to it for their guidance that the raga should be sung only by those having considerable experience—a conclusion that led one nowhere.

It is, however, our view that the varali gandhara sthanam is the panchasruthi rishabha (i.e.) a few vibrations more than the suddha gandhara, a view which it is feared is only admissible when we accept the dvavimsathi (22) srutis instead of the shodasa (16) srutis which is the generally accepted view today.

mela (vahulabharana) but on a fuller discussion and reconsideration it was decided it was a janya of the 8th mela (hanumathodi).

Dr. T. Srinivasaraghavachari's erudition was welcome. He quoted silappadikaram to show that it was really a ianya of the eighth mela but it was of no use for the simple reason that the silappadikaram view is on the basis of 22 srutis. The silappadikaram says that ahiri is arrived at by the or gandhara grama of a nishada silappadikara raga corresponding to our sankarabharanam, which process necessarily results in thodi. This view was accepted and the raga was placed eigth mela. It is significant in the however that no attempt was made to practically demonstrate the nishada or gandhara grama of sankarabharanam for the very simple reason being that as our musicians are accustomed only to the 16 srutis, the grama is well nigh an impossibility: also our musicians are not trained in the practice of gramam.

Such demonstrations as were made of the ahiri raga seemed to my ear to display a gandhara nearer anthara than Here again there sadharana. discrepancy between the theory promulgated and accepted and the practical demonstration thereof.

In regard to this raga also, the Music Academy cautioned that experienced may attempt this raga. But how to gather practical experience, one may be tempted to ask, except by attempts to sing the raga?

In this connection it may be pointed decided that largantyeto Mgted Collection he arangs he Digitized By Siddhanta e Gaggotti Grenakos of the Academy publishes a kriti of the late Pallavi Doraiswami Iyer in the ahiri raga and the same is classed under the 14th mela. The arohana and avarohana are not mentioned. Did the expert committee consider this composition and the reasons why this composer chose to place the raga in the vahulabharanam mela. Probably as the raga ahiri is considered unpropitious and it is said that one who sings ahiri must go foodless that day: the sri raga was considered and the point of the discussion was whether or not the vakra sanchara sa ni pa dha ni pa ma ri ga ri sa, the usage of which was questioned occurred in the ragu.

The sanchara above mentioned is in consonance with the varna tradition. But Mr. C. S. Iyer was vehemently asserting that the sanchara should be sung only once and that, at the end of the raga. In the varna it is used throughout. But in any event, if the sanchara can be used, we understand Mr. C. S. Iyer's contention that the number of times it shall be used and its position should be limited as above.

The real difficulty lay in this that if the above sanchara is accepted, then obviously no one can sing sa ni pa ma ri ga ri sa. On the other hand if the latter is accepted, then the former cannot be sung. As it is we are at a loss to decide what is the correct

The committee decided that the sanchara sa ni pa dha ni pa ri ga ri sa Was a vishesha prayoga, thus running away from the difficulty indicated in

squarely facing it and deciding one way or the other.

It is humbly suggested that in deciding raga lakshanas we ought to depend the earliest post-Venkatamakhin. composers and try our best to avoid old records or songs of Govinda Dikshithar, Ramamatya, Somanatha Sarangadeva. Because if we base our conclusions on the composers or text writers prior to Venkatamakhin, we come up against the difficulty that their theory was and therefore their ragas were based on the concept and practice of 22 srutis and not to the Venkatamakhin's 15 sruti which we have adopted.

Another suggestion is that these discussions often are of mere academic value and have no relation to practice. For example there are a number of songs we sing and hear sung in ragas following the twenty two srutis, while we anchor ourselves to the 16th sruti concept of the chathurdandi prakasika.

The older musicians who dominate these discussions must try to draw out the opinions of the younger musicians and scholars who are naturally timid or and have the respectfully silent advantage of their views before coming to final decisions. It is suggested that the habit of confining the discussions to the expert committee members, while the invited music critics and younger musicians are not allowed to take part in them must be given up.

A word about those representing the schools of Tyagaraja. The representatives of the different schools are averse to admitting the correctness of one anthe previous previous CC-OPBragnaph Mathrettenton, Vafanasi Dother's renderings. No doubt each school avers and probably does its best to maintain the pristine purity of their pata. But unfortunately, Tyagaraja's music is handed down by word of mouth and most kirtanas as we have them now are likely to have been corrupted by misuse or inadvertent changes. To claim that these authentic versions, completely Tyagaraja himself sang them preposterous. For this reason it is humbly suggested that the socalled authentic versions of Tyagaraja kirtanas cannot truly give a precise impression of the view of the saint on any raga and therefore are of very little use in deciding the lakshana of any raga.

On the other hand the notation of the varnas and lakshana gitas are in writing and recorded and are earlier in some cases than Tyagaraja and

test and a visite follows

therefore are a more reliable and proper basis for drawing our conclusions regarding the *lakshanas* of any ragu.

We however wish the Academy every success and hope that their decisions will be looked forward to and followed by all musicians so as to give an unanimity in the technique of ragalapana in our music. The Music Academy, like the League of Nations, has a constitution. a legislature and law making power but no sanction behind it. This sanction it must acquire, else its purpose of unifying and systematising our musical forms and our technique will be frustrated. Our musicians have yet to learn the art of implicit obedience to the decisions of the academy, without which the work of the academy is worth but little.

Copy right Author's

#### THE LATE Mr. VYASA RAG

By A. PADMANABHA IYER, TRIVANDRUM.

It is with extreme sorrow that we announce the sad death of Mr. K. Vyasa Rao B. A., the talented Journalist, an eminent publicist and an extremely well-balanced politician who has been eading a busy life for well nigh forty years in this Presidency with a vigour and unselfishness which gained for him a reputation not only in the field of Journalism but also in the broader spheres of politics and civics. The one distinguishing feature in his public career, whether as a Journalist, politician or as a City Father of the Municipal

Council of Madras, was his admirable sense of responsibility in the discharge of which he was thoroughly loyal even at the risk of his prospects. This trait he displayed even when young. In politics he was a liberal who had his own ideas in the reform of the Indian Constitution which he freely expressed in his book on Indian Constitutional in his book on Indian Constitutional Reform. A doughty champion of Municipal reforms he worked for Municipal reforms he worked for Triplicane during which he fought by Siddhanta eGangorio Securcos for his constitutional and well to Securcos for his constitution had had he displayed to the securcos for his constitution had he displayed to

tuency their rights. In all his fights he was uncompromising and never yielded except for an honorable settlement of the issue for which he raised his powerful voice. When he was convinced of the instness and fairness of a public cause. he fought tooth and nail till the bitter end. It will be easily recalled that, when he started the weekly paper "The Native States", he exposed the affairs of these sequestered areas with firmness yet with sympathy and a desire to see that they are conducted with the single purpose of improving them and not allowing them to exist as a drag on Indian Administration. His contspuctive and trenchant criticisms on the South Indian States were responsible for a new order being brought into existence. His frank and fearless review of Travancore Administration which was constructive and was set in a high key was largely responsible for a change in the administrative personnel and, what is more, his strong and telling advocacy for getting the valuable services of a strong man like the late Mr. V. P. Madhava Rao for Travancore as its Dewan was attended with very successful results. And since then he proved to

be a sincere and consistent friend of Indian States. His incisive style, his clear presentation of a case and his admirable handling of delicate subjects have solved many a knotty question, while his voluminous writings in the Madras Press and elsewhere have everywhere been received with respect and consideration. He had the peculiar faculty of diagnosing and laying his hand exactly on the sore spot and thus helping in the practical solution of public questions. He took great interest in making a careful and detailed study of local questions; in his fight over Municipal matters he was never swayed by considerations of personality. Personally, he was very modest and unostentatious, but was unruffled in temper whenever instances of unfairness or injustice were brought to his notice. He was a frequent contributor on questions of public importance to the Madras papers, including "Federated India" for which he had a warm corner in his heart. In his death South India has lost a brilliant writer of extraordinary knowledge, ripe experience, sound judgment and broad vision.

## BRITISH NOTES

BY ROBERT WILLIAMSON

On Italy's Doorstep BRITAIN DELIVERS MEDITERRANEAN

A billiard table has been delivered to GOODS the Samagusta Club in Cyprus by its London makers, a tribute to the respect in which Italy holds Britain's Mediter
"This table," runs an instance of the respect table, "runs an instance of the runs and "runs and "runs an instance of the runs and "runs an instance of the runs and "runs and "runs and "runs and "runs an instance of the runs and "runs and "runs and "runs and "runs an instance of the runs and "runs and "runs and "runs and "runs an instance of the runs and "runs and "runs and "runs and "runs an instance of the runs and "runs and "runs and "runs and "runs an instance of the runs and "runs and "r

The makers have been exporting billiard tables for a century. One recently recovered from a house in Scotland was originally supplied to an English officers' camp during the

Fair English Camp, Crimea in the winter of 1855."

During the present war the firm, which is directed to-day by the fourth generation of its founders, has sent tables out to officers' messes in Egypt and Palestine and it continues to export to different parts of the word full-size tables, replacements and accessories.

#### Fifty Miles of Coal

CUT IN ONE YEAR BY SCOTTISH ROBOT

Four coalcutters, built by a Scottish firm, have just been shipped to Chile to join the 17 already at work there. These machines, the most powerful of their kind, carry a chain armed with picks which can cut not only coal, but harder material, including some building stone.

The endurance of the machines, which are at work in all the coalfields of the world, can be gauged by the fact that one such machine has for a whole year been cutting 320 yards of coal in every working day of six and a half hours. Another, after cutting 18,000 tons in a seam three feet six inches high, was brought out for overhaul. It was sent back into the pit without the need for a penny's outlay on replacement costs.

#### Britain Delivers the Rayon SOARING EXPORTS FROM LANCASHIRE MILLS

In the great cotton and rayon centres of Lancashire the printers of cotton piece goods are dealing with 620,000,000 square yards of cloth a year; with 55,000,000 square yards of rayon cloth; with 44,000,000 yards of mixture fab-

yards. The textile finishing trades alone are in fact employing no fewer than 100,000 people.

The Colour Style and Design Centre now established here in Manchester will be of special assistance in maintaining the new achievements of the rayon industry. Rayon prints are being shown to-day which equal the colouring and design that made the prints of Hungary famous. Lancashire is determined to develop rayon prints of the type once supplied by that country and by Italy to South Africa and South America in particular.

During the first August of the war Great Britain was already exporting £818,913 worth of silk and artificial silk yarns and manufactures, or £290,140 worth more of them than during the last August of peace time.

Reports received here from every market state that these goods have arrived with clockwork regularity. The British rayon industry is now placidly preparing to develop the volume and the variety of these products.

#### One Hundred Paint Makers

BRING £5,000,000 TO BRITAIN'S WAR

CHEST

More than one hundred British paint manufacturers continue to ship to counoverseas paints, varnishes and enamels to the value of £5,000,000 a tries year.

They have succeeded in sending abroad during the first half of this year more exports than in peace time not only in value but in quantity.

The increase has been achieved in rics—a<sub>CC</sub>total<sub>1</sub>gantwad 120,000,000 Vasquaire gitized spitted of 15 per of 15 per cent. of the markets in Scandinavia and Holland.

Paints, varnishes, enamels, mixed paints, distempers, cellulose lacquer. bituminous compositions, insulating varnishes and dry colours, anything and everything which transforms and preserves every manner of object, large or small, is being produced in steadily increasing quantities, despite war.

One of the big developments of recent years, cellulose lacquers, particularly for motorcar finishes, are in great demand, as are paints, varnishes and lacquers made with synthetic resin to resist tropical conditions.

#### Five Continents

BUYING BRITISH TROLLEY BUSES

A fleet of fourteen trolley buses is now being constructed in Britain for Port of Spain, Trinidad, by builders who have already supplied trolley buses to five continents, notably America, South Africa and New Zeaand to face any weather from severe frost to tropical heat.

The Trinidad fleet is being specially adapted against the floodwater which swirls down the streets from violent rainstorms.

A large fleet of buses of the same type is now running in Rangoon and Penang where conditions are unusually trying, necessitating great care in the choice of materials, especially insulation.

Britain Building 1,250,000 Bicycles

FOR EXPORT TO WORLD MARKETS The British bicycle industry has now both organised by the Bicycle War the Export Group dorother export within the next twelve months of 1,250,000 bicycles, either complete or in component parts.

There will be nothing ersatz about them, for the Export Group has been able, with the help of the Board of Trade, to arrange for the same quality of material, as in peace time.

Special attention is being paid to adapting the British bicycle for the United States and Canada. American and Canadian cyclists like broader saddles than the British. They prefer coaster hubs, cable brakes and tyres up to two inches in width, as against one and three-eighths in England.

The light weight of the British bicycle as compared with that of other countries, particularly Germany and Japan, is being more and more appreci-Most British machines are at least twenty-five per cent lighter than the corresponding German or Japanese machine, the result to some extent of the increasing use in Britain of the open frame.

These points, as well as ease in riding and handling are being emphasised by the special trade mission now on its way to South America with Lord Willingdon at its head. South American cyclists are specially interested in British bicycles as they can no longer buy either German or Italian. British makers are already manufacturing for stock in order that the overseas demand may be promptly met

Britain Delivers Her Woollen Goods ALMOST £2,500,000 WORTH A MONTH

A plan for the dispersion of Britains's woollen and worsted mills, and for shar-'aranasi Digitized By Sigotha export norders, an has sheen

so successful that in one month £2,419.598 worth of woollen worsted yarns and manufactures have been shipped overseas.

The most up-to-date of these mills are now hidden far away in the hills. If, by the odd chance, an enemy bomber does make a hit on one of them the work being done in the mill is by a mutual scheme of work instantly transferred to another.

The result is to be noted not only in the colossal woollen exports for the month but in the actual arrivals of these exported goods. There is no country with which the British woollen trade has closer relations than the Argentine: one-tenth of the vast British export trade in woollen tissues is done with the Argentine.

In the first six months of the present year no fewer than 236 ships flying the British flag entered the ports of the Argentine and in the last month of the period 39 ships, more than maintaining the average, safely arrived.

#### Britain Thanks Hitler

FOR YET ANOTHER USEFUL NEW

#### EXPORT INDUSTRY

The British hosiery trade, until five years ago, was largely dependent on Germany for its supply of hosiery latch needles, a vital part of hosiery knitting machines.

In their determination to win independence of foreign supplies, an engineering firm in Leicester, the centre of the British hosiery industry, began negotiating with a neighbouring comwhose weekly production was at that any conflicting move is automatically time 70,000 needles, Technical imprevented

provements were made not only in the design of the needle itself but also in manufacturing processes, with the result that output increased to 300.000 needles a week, and export business in the Argentine, Portugal, Australia, Egypt and New Zealand has more than doubled since the outbreak of war.

"With the increased orders we are certain to receive on account of the elimination of German sources of supply, we have set out to bring the weekly production to 750,000 needles-more than ten times the output of five years ago," said a director of the firm, "And we shan't stop at that. The needle we are making is, in quality and strength, unsurpassed and we are confident that, after the war, we shall extend our export markets even further."

#### World's Largest

NEW SIGNAL BOX CONTROLS 800 ROUTES

The largest railway signalling installation of its kind in the world is now being completed to cover the six miles' network of railway track at York Station. (L. N. E. R.), England. Where, formerly, eight signal boxes were needed for this vital railway system, control will in future be directed from one central signal box.

An ingenious method of relay interlocking produces a remarkable economy of working, as the point and signal control levers are no longer directly linked At the touch of a switch or lever, not only are all the necessary points operated and the signals cleared over the complete route, but, at the same time,

The principal advantage of the system is that the switches or levers are small and can actually be mounted on the track diagram which tells the signalman at a glance exactly what is happening in the area under his control. He knows from lights on the chart before him whether sections of the railway track are occupied or not, the indications of the signals, and what routes have been opened up.

The control panel covers 800 routes. 270 sets of points, 300 signals, 45 route indicators, and 10 junction indicators. More than 1,200 train movements a day will be directed from it.

# World's Longest Journey

FROM TIBET TO THE ARGENTINE BY CAMEL, SHIP & TRAIN

The longest journey in the world has been covered by the Cashmir goods sent during the last six months from Scotland to the Argentine.

It began in the mountains of Tibet. Chinese merchants still travel by camel from Tientsin to Tibet over the road once trod by Marco Polo, the Venetian merchant adventurer of the thirteenth century.

They go to buy from mountain herdsmen the fleece of the Tibetan goat. is the lightest wool in the world.

From Tientsin the wool is shipped in bales to Scotland. In Hawick it is spun and knitted into garments which then shipped to Buenos Aires. The entire journey, by camel, ship, and tailway train covers 15,000 miles.

In the last six months the Argentine has taken from Scotland more Cashmir 

To-day smart women in Buenos Aires can amuse themselves as did the great ladies of the 18th century with their vast shawls of Indian silk. They can take a Braemar jumper and draw it through a wedding ring: one of the most popular of these jumpers weighs only 21 oz.

A few years ago the demand in the Argentine was for the heavier weights. Central heating has changed that, and lightweights are to-day the vogue. The stand collar, introduced three years ago, is standard now and this season's popular shades are bottle or tartan green, jade, wine, marina, Royal blue and mauve.

## New Fighting Ships

"CORVETTES" REAPPEAR IN 50,000,000 DOLLAR PROGRAMME

Seafaring men all over the world are watching with interest for the appearance of Canada's "corvettes", soon to join in the chase of enemy submarines.

Sixteen Canadian shipyards are now vigorously at work upon her 50,000,000 dollar naval shipbuilding programme. One hundred craft are being built over a period of two years and they include 26 minesweepers and 64 patrol vessels.

For some of the latter, of the submarine chaser type, the old naval classification "corvette" has been revived.

The term was first used by the French for the 20 gun ships known as sloops to the British. During the Napoleonic wars the name was adopted by the British for a vessel without quarterdeck or poop which carried her when ironclads were introduced in 1860. All but a few of the largest of the new cruising ships were called "corvettes", a name which has long since disappeared in favour of "cruiser".

The latest "corvettes" are being built with record rapidity. In one Montreal yard, where 900 men are working at top speed, they are constructing four boats at a time on a slip where formerly the laying of two keels side by side was considered a remarkable performance. These four ships will probably be launched simultaneously and their place will be taken by four more, the essential parts for the four new keels being already manufactured.

# BAZAAR RUMOURS

By E. L. IYER.

#### Communalism\*

What does it mean? If it means that all men and women should have equal opportunities to learn and to serve, no reasonable person can withhold his support for the movement. If it is only a cloak which incompetant desire puts on to secure positions of vantage, and jobs which otherwise it is not fit to occupy, the communal movement should be condemned by all who serve the genuine interests of the country.

The cause of the movement should be properly understood and an effective remedy devised. The average income of an Indian is about one anna per head per day. I do not desire to have a controversy with Economists on this question: let it be two annas per head per day. Suppose the post of a Sub-Magistrate or a Thasildar falls vacant and suppose the post carries with it a

salary of Rs. 125 per month. How many in the whole district earn that income every month? Very few indeed. Suppose I am not fit for the job, but all the · same it is a natural failing on my part to try my best to secure the job. It gives me power, it gives me position and if I belong to the Bunkum Community, I appeal or cause the appeal to be made to my fellow Bunkums: Bunkums form a huge majority of the population. We are illiterate. We are oppressed and we have only 5% of the jobs in Government service." If the Bunkums are a minority community, state that, but stick to the rest of this appeal. 'Let us appeal to the authorities to appoint me as the only person who should be appointed for the vacant. If, to be "fair", I am appointed, communities lay their special job." claims for other jobs on the specific ground that they are unfit for well paid jobs in the services. The root of all this communal illy feeking is the quest

<sup>\*</sup> Appeared in a modified form in the People's Weekly of 27th Decivation Man College and Arperson gittzer or community is meant.

after cushy lucrative jobs, because the salaries are out of all proportion to the average income of an Indian.

At the rate at which this suicidal movement is progressing, I am surprised that there is not a move among tall men to prove, that they form a minority party, that jobs are given to short men by design, that they are deprived of their legitimate rights and that tall men should have jobs in proportion to their population. If the authorities are willing to listen to facts and figures on this alleged grievance, I am sure facts will be supplied to prove the contention. There is ample scope for another movement which may be called "The stony movement". Those who live in the mountains of India may find it easier to secure jobs if they follow this line of action which consists in agitation till the stony movement or Sangam is brought home to the stony hearts of the dwellers in the alluvial plains of this country. Speeches may be delivered on the following lines: "Brother hilldwellers, it must be clear to all including the fools that live in the plains, that there is no earth in stone and that in consequence crops cannot grow. Time there was in ancient Tamil Nad when the plains-dwellers furnished us with all our requirements and we formed a distinct, compact, community by ourselves. If they did not, we went down, listed their cattle and came back again. After the British Government established its hold on the plains, we have fallen upon evil days. It is high time the Government recognises our rights are the original ants of Tamil Nad till successive Tamil Nad till successive all that pertains the interested to others.

of Drayidianghovate satted for a company to the company of the company

the hills. Therefore the next Magistrate's job should be given, in all fairness, to the first Hill-dweller who applies for it. Then and then only will there be peace in this land". If the authorities lend their ears to hear such arguments there will be a number of movements based on selfish suicidal grounds but wearing the cloak of justice and fairplay. One is reminded of the lines of Dryden:

"Resolved to ruin or to rule the state, These leaders of such movements. ".....still affecting fame,

Usurped a patriot's all-atoning name.

So easy still it proves in factious times

With public zeal to cancel private crimes."

If all this rivalry were diverted to doing good to the country and each caste and religion vied with one another in ending the evils that exist in our land, it would be a consummation devoutly to be wished. But I find the evils are increasing and these rifts in the lute are made only for jobs, tittles and fame.

The real rulers of India are the doctrines of Karma and Kismet: to these may now be added "Give unto Caesar that which is Caesar's and unto God that which is God's'. Our rulers say that they were born in Britain, that they learnt about the Classics, Astronomy and Geology, that they passed a difficult examination and therefore they have acquired the sole right to rule us. The Brahmin says, he has a monopoly of all that pertains the intellect and as such

The Muslims say that they are a compact brotherhood, that they ruled India, that those who sacked Delhi and those who were sacked were both Muslims, and that therefore they must have jobs out of all proportion to their capacity and numercial strength. The Non-Brahmins say that as they form a huge majority of the population they must hold jobs in proportion to their population and for diplomatic reasons include Indian Christians, Muslims and Britishers in the category of Non-Brahmins. Disruptive movements are on the increase and each new year brings a fresh crop of them to the foreground.

Inequalities there will be. If equal opportunities are given to all, that is all that one has a right to demand and to receive. I hope the time will soon arrive when every cultured human being will consider himself as a servant of humanity. But incompetency should not be allowed to manage our affairs and the State. Incompetency has no right to feel aggrieved that it is not given the same job as the deserving much less to oust the latter from its well merited position. That way lies disaster and ruin. Let the Bunkum address his fellow Bunkums and demand that they should be given a fair share of the deaths from plague. pestilence and the other forms of death that flesh is heir to. Incompetant desire masqurading as a principle should be given a short and speedy burial. The protaganists of these disintegrating movements realise the utter futility of their contentions when they do not proportional representation demand among the patients in hospitals, in the first line trenches and wherever dangers lie ahead.

If communalists demand old age pensions for all, maternity benefits for all, compulsory education for all, and equal opportunities for service for the deserving, they are not communalists, they are nature's noblemen and no other description would fitothem, Varinath Digitized Ex Risation estagaches and Rosha

these times of world strile and consuming hatred, they say give us the means to serve the cause of right against those who seek to dominate the world, believing that might is right, I take my hat off to them. The British and ourselves have got on fairly well together during these few centuries and with more sympathetic understanding, we can get on better during the years that lie ahead of us. I prefer to bear the ills we have than fly to others we know not of.

"In treading the highway to our goal there will henceforth be equality of opportunity for all" said Sir Archibald He did not lay down that Sinclair there will be so many Scotchmen, Englishmen and Welshmen in the New Air Training Force much less specify the number of Protestants and Catholics. An insistence on the duties of each section of the public at least as much as on their rights would pave the way for minimising the evils of Communalism. Sir Sikander Hyat Khan was struck by the spirit of brotherliness among Sikhs, Hindus and when facing a common enemy near Egypt. It is the arm-chair theorist that create splits and keep us apart. Future generations of India will take us to task for fiddling on, the communal violinas we do the Mir Kasims of India.

Mr. S. Sreenivasa observed on the Bakrid day Celebra Men's erescent tion of the Young Society, Madras, "By allowing religion to divide us, we only brought religion into disrepute"—as if Religions were intended for nothing else but to divide.

The new world order to be peaceful must not be based on the exploitation of the weaker and unarmed races of the towards all and malice towards none should be its But one finds no sign of such a radical change in vision much less of any genuine attempt towards the

Let the best men govern. Let the best men win but there should be equal opportunities for all to rise to the full stature they are capable of. government in the world is conducted as the best men desire and all human institutions will be conducted to some extent badly. Merit, while it must be recognised, should be content to die unhonoured, unwept and unsung. but every citizen should endeavour to get merit recognised.

If the average Indian would feel the misery of the homeless, landless, foodless, poor of India who are a prey to every epidemic disease, there will not be these suicidal divisions that keep us apart. George Crabble said:

"Can poets soothe you, when you pine for bread.

By winding myrtles round your ruined shed ?

Can their light tales your weighty griefs o'er power

Or glad with airy mirth the toilsome hour."

ope to live a hetter day. The quest after jobs cannot bring home to the poverty stricken masses of our land, any relief in their present miserable condition.

The best men of the world have a hard time before them: they must strive to end "Man's man" Pakistan, Kalistan, Dravidistan, are not solutions for the ills of India much less of world problems. Hindus did not call this land Hindustan.

## Food

Mr. James Ryan Minister of Agriculture, broadcasting from Dublin farmers a note of warning to the farmers of Eire. "He warned the farmers that under the new tillage orders they must till twenty percent of their areas. their arable land. If they had not made adequate progress towards achieving bis person progress towards achieving Progress towards achieving this world to-day unless one is not percentage in Bahanan, Mare Constituted Varanas date in the Gangotri Gyaan Kosha

he had the power to take over their land." India has been waging a war against want and famine and all the evils that follow in their train. It is also an effective way of solving the unemployment problem. The condition of the poor in India is visibly growing worse and some speedy remedy should be devised to alleviate distress. It is high time that we realise that economic distress is at the root of all the fissiperous tendencies that are undermining and sapping the foundations of society in India. The humiliating conditions in which the workers of India serve in the plantations, and in the estates outside India are due to the same cause. The political parties in India should unite and end the ruthless exploitation of the masses of India. If the Government of India had realised and relieved this suffering they would not find masses of men in this country unfit for military service. Men fired with a determination to create a New World Order should be allowed to devise methods for making this earth in which we live a happier and better abode. along two of it even trying by

# the Names names. The reason he Cathay

Writing to Marshal Chiang Kai-shek, Dr. Rabindranath Tagore observed. "Europe is fast sacrificing its culture and humanity for the sake of ruthless efficiency which kills the human spirit with mechanised brutality and most unfortunately some imperialistic nations in Asia too are following that suicidal path in the name of progress." From the beginning of the world, human beings used brutal methods of offence. Would culture not be sacrified if bows and arrows were used? These are days of mechanisation and one finds "mechanised brutality"—brutality in an accentuated form. No one can deny that Japan is progressing and in this world to-day unless one has up-tosupposed to be civilised. Would Tennyson say now "Better fifty years of Europe than a cycle of Cathay." India and China will never "liberate the human spirit from the coils of mechanised barbarism" if they follow the present trend of action or is it inaction?

# Peeps into the Past

The East India Company met with opposition in settling themselves firmly in Bengal. The consultations of the 7th of March, 1698 has the following entry. "Having try'd all means with the jimidar (Zamindar) of the country adjacent to us, to let us have the town of Decalcutta at the usual hyre or rent, and rather than fail, having promised him } part more than the place at present brings him in, and all to no purpose, he making frivolous and idle objections that he will not let us have any part of that country in the Right Honourable company's name, but that we might have it to our use in any of the Natives' names. The reason he

gives for it is that the place will be wholly lost to him, that we are a powerpeople, and that he cannot be possessed of his country again when he sees occasion, whereas he can take it from any of the natives that rent any part of his country at his pleasure, in consideration whereof and the difficulty we find in treating with these inferior jimidars...the company applied to the Subahdar Prince Azim-ush-Shan grandson of Aurangazib and secured the: Zemindarship of Decalcutta. Chuttanutt and Govindpure", which is recorded in the Consultations of the 31st October, 1698 [Wilson-Old Fort William in Bengal Pages 34-35; The Ven Walter Kelly Firminger's Introduction to the Bengal portion of The Fifth Report Pages 1×vi-1×vii.]

### Hope

So long as there are Hopeses at the helm of affairs of India, we may all hope to live a better day.

the poverity stricken masses of our bear telef in their present, miser-

s best men of the world have a

or managadai s'ash'

o time before them; they must strive

your weights

## demised brutalny and besides PROPHETS OF HARMONY in Asia too are following that anticipal

## By T. L. VASWANI remud blive on to cone

· November is sacred to the memories of four great Prophets of Harmony. Nov. 12, Nov. 14, Nov. 19 and Nov. 24 are significant dates. Nov. 12 was sacred to Baha'u'llah. Nov. 14 marked Nanak. Con Jan Jown and Math walschibovaran San Digitized Basid and the Basid State of the Mark Cosha

Western Marghal Cluster Raisheld

the Rabindrandh Tayore observed.

burger is but sacrifiching its culture and turnspile for the sake of miles.

efficiency winds kills the human same

Keshub Chandur Sen. Nov. 24. was the birth-anniversary day of Spinoza, Guru Nanak appeared in the 15th century, Spinoza in the 17th, and two centuries later, in the last centuly appeared Sri Keshub Chandur, Nov. 14

Gura's Day was a day of joy to millions. Yet how many try to live up to his nessage? Only a small number celebrated the memory of Sri Keshub. Yet both Guru Nanak and Sri Keshub were prophets of harmony. Both proclaimed a message of brotherhood and love. Both preached a noble doctrine of unity. Both warned against sectarianism. Today, more even than in their days, India needs the purilying, healing message of unity. Unity is the greatest guarantee Not vet has India our future. known aright Keshub the man and his message. He was generations ahead: He taught and lived the unity of races and religions. Yet within me is the Faith that his profound teaching will be better understood and apppreciated in the new age that is dawning!

And who was Baha'u'llah? Not many of my countrymen know of this great revealer of the religian of light. His was a life of singular devotion to a single idea. He suffered much: but his faith endured. He spent many years in jail: but he remained radiant for his soul rested in the over-soul. He died a martyr: in life and death he glorified God. And he, too, spoke of the unity of all races and all religions. He taught that the "Most Great Peace" was coming: It seems that peace is sill so far. For the world is enveloped by darkness. War is darkness.

I believe that peace is coming. I believe that the armies of peace will prove stronger than all the armies of war. And in peace will be the healing of the nations. This great Prophet of Iran will yet be vindicated in the coming days.

And Spinoza: a world-figure! Yet unknown to many in India. lense-polisher born in a Jewish family, was a Rishi. A philosopher, he wrote books which develop a system of thought more Indian than Western. He speaks of "Substance" and "modes" much as Sankara Speaks of "The atman and "maya". And how simple daily life! His meals cost him 21d. a day! He loved insects and birds. He saved the poor and they loved him. He loved the little, simple things of life. A woman asked him if her religion would suffice for her salvation. He said to her:-"If your religion leads. to good life, you have no need to. seek another!" An eminent thinker of the last century called him "the Godintoxicated man". So he was: And he emphasised the value of "the intellectual love of God".

Homage to these four great prophets of harmonyl And may the message of their pure radiant lives rich in the wisdom of the Spirit, go into many, hearts and help in building a New Order in East and Westl.

the higher of these papers and merchan to bay at 19201, it desch afailed

to one also not there was to

on themsel being

# HISTORY OF THE KESARI-MAHRATTA INSTITUTION

Can's Div was a day of joy to millions. I believe that peace is coming. I

# Sixty Years of Steady Progress

PROPHETS OF HARMONY

The papers—Kesari and the Mahratta—were started in the year 1881 by Lokamanya Tilak and a band of young patriots including the late Shri Vishnushastri Chiplunkar and Shri Agarkar who were also the founders of the Deccan Education Society and a number of literary, educational, social and political movements and institutions in Maharashtra.

16

The Kesari was a weekly till August 1929. It is since being issued twice a week, on Tuesdays and Fridays. The Mahratta was a weekly issued on Sundays till 1937. Since 1938, it is being issued on Fridays. Both the papers complete their 60th year of publication in January 1941.

of but "manu" but unau't

The first issue of the Kesari was published on Tuesday 4th January, 1881; and the first issue of the Mahratta on Sunday 2nd January, 1881. Lokamanya Tilak, who founded the papers, became an all-India leader and acquired by his sacrifices a unique hold on the people of this country. The papers became the vehicles of his manifold patriotic activities.

# Uniform Progress

The history of these papers since
Tilak's death in 1920, is one of uniform
progress. The credit for this goes to
the patient labour and versatile abilities
of Mr. N. C. Kelkar and his Co-trustee—
Mr. D. V. Vidwans. Mr. Kelkar had
worked as a lieutenant of Tilletfor vecarly Digitized Pugustal 920 angotri Gyaan Kosha

25 years during the latter's life-time. He was appointed as the trustee of the papers after Tilak's death.

Mr. Kelkar conducted the papers with great ability for twelve years. In June 1937, Mr. N. C. Kelkar and Mr. D. V. Vidwans retired voluntarily from trusteeship. Mr. Kelkar also retired from the service of the Institution after forty years of active public life and outstanding journalistic career. The new trustees appointed by the retiring trustees, are Messrs J. S. Karandikar, L. B. Bhopatkar and G. V. Ketkar. During the last four years these new trustees are striving to the best of their abilities to maintain the all-round public service which the papers have been doing since Tilak's time.

The Kesari and Mahratta Office has few parallels in this country. This one Institution, given by the late Lokamanya Tilak to his country—and specially to his province—has served the purpose of several institutions combined in one centre.

Lokamanya Tilak, during his lifetime, used the profits he realised out of the *Kesari* for his political propaganda, Since 1920, the press and the newspapers have become the property of a Trust called 'The Kesrri' and Mahratta Trust. The Trust was declared in Tilak's Will though the actual Trust deed was cuted immediately after his death in

Since then the profits from the press and the newspapers have been used for public benefit in various ways,

It will be found that many subscription lists of public funds in Maharashtra. during the last 20 years, have begun with a donation from the Kesari-Mahratta Trust. Besides, many useful public institutions have been founded and brought up mainly through the encoragement and support of the Kesari Institution.

#### 3 Lakhs

At the time of the Golden Jubilee in 1931, when the Institution completed its 50th year, a fund of rupees three lakhs was set apart; and under a separate Trust-deed, the interest of this amount is annually used for public benefit. Many public institutions, devoted to constructive national work, have received grants from this fund during the last nine years. The total amount distributed is Rs. 1,19,357.

in addition to this fund, grants nave often been made to useful public institutions directly from the profits of the Kesari paper.

During Tilak's life-time, the Home Rule League, the Paisa Fund, the Raigad Shivaji Memorial, the Samartha Vidyalaya, the Ganapathi and Shivaji lestivals were initiated through the Kesari. And upto this time, the meetings of the Paisa Fund Committee and Raigad Memorial Committee etc., are beld in the premises of the Kesari Office.

# Honorary Workers

The members of the editorial staff of these newspapers work honorarily in work honorarily in well-known Marathi novelist, well-known Marathi novelist, work honorarily in well-known Marathi novelist, in the Khaparde, Professor of Marathi in the CC-O Jangamwaspoiations, and Associations, and and associations, and associa

consequently their executives generally meet in the premises of the Kesari-Mahratta Institution. Prominent among these are the Sarvajanik Sabha, the Tilak-Mandir Memorial Ttrust, the Hindu Women's Rescue Home, the Gita-Dharma-Mandal, the Vaktritvottejak Sabha, the Mahratta Chamber of Commerce and Industry etc.

When the Maharashtra Party or Tilak School of workers was in the Congress, the office of the Maharashtra Provincial Congress Committee was for ten years located in the 'Gaikwad-Wada'---the original name of the premises of this Trust which still continues, Admirers, as well as critics and opponents have made the 'Gaikwad-Wada' a recognised term in public affairs, like 'Wardha', 'Downing Street' or 'White Hall.' The Tilak School of politics are thus often called 'Gaikwad Wada' politics.

The Kesari Institution conducted for 2 years a class of journalism in which, graduates from the National Tilak University were trained in journalism. About a dozen young men got training in this class and it will be found that many of them are to-day working successfully in different journalistic fields.

Prominent writers have come to the Kesari Office, worked here for some period and then started independent journalistic, literary or educational careers. Others have taken up to liberal professions. Among these may be mentioned Mr. Khadilkar, the founder of 'Nava Kal,' Shri. Sen pati Bapat who worked for some time as the editor of the Mahratta, Prof. N. S. Phadke, the well-known Marathi novelist, Mr. B. G.

Benares Hindu University, Mr. S. L. Karandikar, the ex-editor of Trikal, Mr. T. V. Parvate, sub-editor of the Bombay Chronicle, Prof. Vaman Malhar Joshi, Mr. P. V. Gadgil who afterwards worked on the editorial staff of the 'Lokashakti,' Mr. D. N. Shikhare, M. A., the editor of 'Aqrani' weekly, Mr. R. S Rajwade, pleader, Sholapur, Mr. S. N. Agashe, Chief Agent of Commonwealth. Co., Nagpur, etc.

#### Not Poonaite

The Institution is often times called a Poonaite Institution. But, facts are different. It includes on the editorial staff very few who are born and bread in Poona. It will be found that they come from diverse places, such as Kolhapur. Jamkhandi, Nasik, Satara, Wai, etc.

No wonder, therefore, that the Institution the nerve forms centre of Maharashtra. It reflects the Maharashtra mind more faithfully than any other institution, On religious and historical festivals and inauguration or annual ceremonies and public functions, members of the Kesari-Mahratta staff go out delivering lectures and for the last twenty years and more, the Kesari Institution has borne their travelling expenses. This is indirectly a help to the organisations which arrange these ceremonies. The amount spent during the last ten years on such travelling is Rs. 18,040. Besides these occasional lectures, they make lecture-tours to promote particular movements or at the time of elections. Many editors on the staff of this newspaper are writers of books, dramas, novels, essays, historical and economic treatises, etc.

Many series of articles first published in the Kesari, have been afterwards re-

produced in book-form. Hundreds of Marathi words and phrases have been coined by the *Kesari* and have become current in Marathi language.

For instance, words in Marathi for Leading article, Conservative party, Dreadnaughts, Cruisers, Submarines, Tanks, M. L. A., M. L. C. etc. may be mentioned. The *Kesari* has wielded tremendous influence on the Marathi language. Much of the credit, of course, goes to Mr. N. C. Kelkar, whose first place in Marathi literature is unchallenged.

#### A Tresure Dedicated

The Institution is thus a treasure, dedicated to Maharashtra by men like Tilak and N. C. Kelkar who spent the best part of their lives, time and energy for building up, laying its foundations and forming its wonderful and noble traditions.

In the days of Swadeshi, exhibitions were held in Gaikwad-Wada. In the Gandhian regime, a Khaddar exhibition was opened by Gandhiji himself in the Gaikwad-Wada. From Tilak's time, its premises have been the rendezvous of workers. Mr. N. C. Kelkar has built a guest-house and a Library for the Institution.

The guest-house has been used by wellknown leaders and workers who visited Poona for some political or public purpose. Veer Savarkar, Dr. B. S. Moonje, Mr. Ramarao Deshmukh, Babu Moonje, Mr. Ramarao Deshmukh, K. F. Subash Bose, Dr. N. B. Khare, Mr. K. F. Nariman, Com. M.N. Roy, Pt. Taranath, Mr. Jamnadas Mehta, Dr. Kalidas Nag, Mr. Jamnadas Mehta, Dr. Kalidas Shri. Tushar Kanti Ghosh, Shri. Venka Shri. Tushar Kanti Ghosh, Shri. Venka By Siddhanta eGangoti Grandos Saveral others Sinha, Mr. Huddarandos Saveral others

have, at one time or other, put up in this guest-house when they visited Poona. During the recent Hyderbad struggle, Shri Chandkiran ji Sarada, Lala Khushal Chanji, Baba Madansingh Dr. Anand Deo and several others who took part in the Civil Resistance movement, were putting up in the Kesari guest-house before they started for the Nizam's Dominions.

## The Library

The Library of the Institution contains large collections of Marathi. English and Hindi books; and bonafide students, who undertake to come regularly, are given facilities for collecting references and taking About 25 students are always the roll of the Library. Thus, the Library, besides serving the purposes of the editors, also provides for the study of public questions by educated young men. The books which come to this newspaper office for review, and which are not of permanent use to the Library, are given away gratis to schools and educational institutions. Hundreds of such books are thus distributed every year.

# Publications

After the demise of Lokamanya Tilak, the Kesari Office published in four big volumes Tilak's important articles which had appeared in the Resari since 1887 to 1920. They are indispensable for students of recent political history of Maharashtra. The life of Lokamanya Tilak written by M.C. Kelkar in three big volumes in Marathi and also three big volumes of teminiscences about Tilak and another volume of

quotations from Tilak's writings were published by this Office. The reformed Hindu Calendar-Almanac (Panchanga) is also yearly issued by this Office. This reform in Hindu Calendar was brought about by Tilak in his life-time. But the actual issue of the Calendar was taken up by the Kesari Trust two years after his death. Recently the Congress Government lifted the ban on the book of Tilak's speeches in Marathi., The Kesari Institution reprinted the book last year.

The Institution also published a few years back in English an illustrated guide to Poona and its institutions. The Kesari has been effectively carrying on propaganda in favour of the reformed Hindu Calendar.

#### Finances

It is to be noted that besides the legitimate revenue from subscriptions and advertisements, not a pie has come to this newspaper office during the whole life-time of the Kesari and the Mahratta. Even in times of great stress, it has never taken a pie from either the party funds or the party magnates. At one paper-stock worth about time. Rs. 50,000, was burnt by fire and spontaneous offers from the public to help the Kesari to recoup the loss came forward, but the Trustees thankfully declined to avail themselves of the offer. Rajas and Chiefs have visited this office at times but no direct or indirect subsidy was solicited; nor has the office ever tried to exploit the election times for getting support from this or that candidate. It is thus a free and fearless Institution untainted Anthologymwedi Mith poletiant Varana pibribe By Siddhanta eGangotri Gyaan Kosha Institution not maintained by adventitious props.

The sound financial position built up by the Kesari during the regime of Messrs. N. C. Kelkar and D. V. Vidwans enabled the Institution to meet many and imposed obligations. necessary The validity of the Trust-Deed and of the Institution itself, was contested upto the High Court, but it remained unquestioned and successfully stood the test of legal scrutiny. But all the same, the legal cost, running into thousands, had to be incurred. The Kesari, just before the Golden Jubilee year, voluntarily incurred a loss of several thousands of rupees by eschewing from its columns advertisements of all foreign goods that competed with Indian made goods and by giving very cheap rates for the advertisements of Swadeshi goods.

# For Tilak's Statue

When the validity of the Poona Municipality's sanction for the amount of about fifteen thousand rupees for erecting the Tilak Statue was questioned by the Government, the Kesari advanced the amount with the risk of losing it if the Municipal expenditure was not sanctioned by the Government. This enabled the Poona Muncipality to erect the statue on the Tilak Anniversary day. The case was afterwards decided in favour of the Municipality, and the Kesari got back the money. The Kesari could do this only owing to its sound financial position. Most of the buildings on the premises of the Kesari including library hall, composmeeting-hall, guest-house etc. costing parts of C. P., the nationalist village parts of C. P., the nationalist political parts of C. P., the nationalist village parts ing rooms, clerical offices, editors' rooms,

structed during Mr. Kelkar's trusteeship, New up-to-date printing machines were purchased during the same period.

With or without reason, this office share of unpopularity, has had its opposition and enmity. It has been assailed since Tilak's death from various standpoints. Those forces which resubmerged mained and. ineffective against Tilak's powerful leadership, came out after his death with vengeance attack his Institution. Taking advantage the Brahman-nonof Brahman controversy, some of its opponents tried to cut away the non-Brahman support for the paper. In the Karnatak, animosities created by the language question were exploited for a campaign against the Kesari, by misrepresenting the paper in the Karnatak as an encroachment on the Kanarese language. The paper stood for Tilak's responsivism and opposed in principle Gandhiji's philosophy and political method. This opposition to Gandhism was used as a handle to prejudice people's minds against the Kesari and there was a period of about four years when all these forces joined hands But without bowing down to the storm, the Kesari stood firm and loyal to the principles of its founder. The patience and perseverance, maintained by Mr. N. C, Kelkar during all these troubles, were unique. The Kesari weathered all these storms, and is still the premier Marathi journal in Maharashtra. In hundreds of villages, it is practically the only paper known to the public. The word—'Kesari'—is in the villages. synonymous with a newspaper. In: parts of C. P., the nationalist journal.

#### Troubles

The Institution has also had its share of the wrath from the powers that be. The various sedition cases and the Kolhapur defamation case. Tilak's life-time, are well-known. After 1920, the paper had once to pay the heavy fine of Rs. 5000 for contempt of court with respect to a case in which a villager was killed by a bullet from the gun of a British soldier. Almost all of is editors have, suffered imprisonments at one time or another, for having advocated the public cause.

Among them may be mentioned :--

#### 1. LOKAMANYA B. G. TILAK:

4 months imprisonment (1882). 18 months rigorous imprisonment (1897).

6 years imprisonment and transportation (1908).

# 2. PROF. AGARKAR:

4 months imprisonment (1882).

# 3. MR. N. C. KELKAR:

2 weeks imprisonment, and 1200 rupees fine (1908). 6,200 Rs. fine (1925).

# 4. MR. L. B. BHOPATKAR:

6 months rigorous imprisonment (1930).

2 months imprisonment without trial (1932).

28 months rigorous imprisonment

# 5. DR. V. M. BHAT:

5 years rigorous imprisonment 2 weeks imprisonment (1908). CC-O. Jangamwadi Math Collection, Varanasi Digitized By (1933) ta eGangotri Gyaan Kosha

# 6. MR. K. P. KHADILKAR:

3,000 Rs. fine (1928).

12 months rigorous imprisonment (1929).

# 7. Mr. J. S. KARANDIKAR:

3 months rigorous imprisonment (1922).

2 years rigorous imprisonment (1932).

## 8. MR. D. V. GOKHALE:

8 months rigorous imprisonment (1930) 2 months imprisonment (1932).

#### 9. MR. G. V. KETKAR:

9 months rigorous imprisonment (1930).

2 weeks imprisonment without trial. (1932).

## 10. MR. V. R. BHAVE:

off unital wasted and

Rs. 135 fine (1908).

# 11. Prof. V. M. JOSHI:

3 years rigorous imprisonment (1909).

# 12. MR. P. M. BAPAT:

7 years rigorous imprisonment (1923) [first of a series of conviction.

# 13. MR. D. V. DIVEKAR:

6 months rigorous imprisonment (1932).

# 14. MR. A. R. BHAT:

2 weeks imprisonment without

#### 15. MR. S. N. AGASHE:

3 months rigorous imprisonment (1932).

#### 16. MR. V. M. PHANSALKAR:

9 months rigorous imprisonment (1938):

#### Banned

The Kesari and the Mahratta are banned in the Nizam's Dominions. The ban started in the year 1908 in the days of Bengal Partition and Swadeshi agitation. The Kesari and Mahratta where then banned in other States also. But those bans were removed later in other States. The Hyderabad State has, however, learnt nothing and forgotten nothing since 1908.

#### Record

At the time of the Golden Jubilee of the Institution in 1931, a volume of nearly one thousand pages was published in Marathi, containing articles, reviewing the work of the Kesari during the 50 years' period, its influence on language, politics, social matters, education, culture and other aspects of public life. The volume was very popular in Maharashtra as it contained the 50 years' history of the thoughtcurrents and events of Maharashtra.

# War Reviews

During the Russo-Japanese War, and the last European war, the weekly review of war-fronts and war-news appearing in the Kesari, gave concerted story of the battle-field. The Kesari was made bi-weekly since 1929 which the Kesariad publishes to twice as Digitized the properties of the which the Mesariad publishes to twice as Digitized the properties of the same and defies all difficulties. It has be a force of

week, is quite in keeping with the reputation of the paper and the expectation of its readers.

# Non-Official Gazette

The Kesari is the non-official gazette of Maharashtra and workers in all fields of activity insist that their work and notable achievements must be recorded in the Kesari, as it is a vehicle through which you are to reach every corner of Maharashtra. The arms of the Kesari reach all parts of the globe wherever the Marathi-speaking people have made their home. Marathi-speaking people in Baroda Indore, Gwalior and other remote parts as well as those in Africa, America or China, read the Kesari to know all which is worth about Maharashtra. knowing. After its Golden Jubilee year, the Kesari and the Mahratta Institution started a Marathi monthly under the name Sahyadri and during the last five years, it has kept up the high standard with which it began.

# Nationalism

These journals have advocated the cause of Swarajya, democracy and pure nationalism since their inception to the present day. During Tilak's life-time the papers supported Tilak's movements for Swarajya. After Tilak, the Institution has persistently preserved the traditions and policy of Tilak.

# The Future

The Kesari has seen the darkest days and has come out of them unscathed and triumphant. It has shown that the irrepressible spirit of Tilak still survives and defies all difficulties. It has still nation wide importance. This invaluable asset of the nation bequeathed by the great Lokamanya, enters the 61st year of its existence.

It is still capable of achieving greater things for the nation. The more people; especially in Maharashtra, realise that the "Kesari and the Mahratta Office" is not a mere newspaper office but a source of strength and a reliable centre of manifold nation-building and nationrousing activities, the more will it be able to serve the public.

There is a blending of saure, humour and romance in the pictors which, then sold lacking in very great robustment, has cost value for entertainment.

gialli

# CINEMA NOTES I imple de la contraction de la con

By K. C. derin motors to be in the state of the state of

# Visvamohini

Jagadish Films have brought out yet another interesting Telugu social hit, "Viswa Mohini," featuring Y.V. Rao and Lalitha Devi supported by an able cast which includes Nagaiah, Rangaswami and Rajarathnam.

The picture is meant to serve the double purpose of exposing the crudities behind the modern screen and of elevating the status of screen stars. There is in it an attack as well as a defence. The attack is directed firstly, against the blind and brutish mentality of studio-owners, and secondly against the stupidity and meanings of some of the aristes. The defence is against the disdainful and unsympathetic criticism of the public which regards film-acting is unworthy of any self-respecting indihere. The substance of the whole theme is that the screen, stripped of the ignorance, vulgarity and profiteering

any lady who has the strength to maintain her honour and self-respect against the buffets of passion.

which Common is made in the course

Y. V. Rao always chooses to be the intrepid and dashing lover of the filmic romance, and usually brings to bear upon his performance all the capacity with which he is endowed He has aflair for quick and natural acting and striking retorts. He should have done more suggestive and less patent acting when separated from his lady-love. As Director, he ought to have provided greater variety in photography and scene-setting.

Lalita Devi has scored many points for her clever acting, fine dances and excellent music. Unluckily for her, the photographer chose the wrong angles, and exposed even the details of her make-up. She has reacted well to the direction of Mr. Rao.

Nagaiah has shown what good acting Nagaiah has show

Doraiswami, the elders of the play, have turned into reliable actors, as a result of experience. Rajarathnam's rendering of songs, though imitative, is superfine. But she is handicapped by her unimpressive and discouraging personality.

There is a blending of satire, humour and romance in the picture which, though lacking in very great refinement, has good value for entertainment.

#### Illalu

Indira Films' Illalu, featuring Kanchanamala, Lakshmi Rajyam and Umamaheswar, is a light-hearted survey of the vagaries of modern city-bred youth Comment is made, in the course of the picture, on the fitful fancies of of young men. But the very nature of the characters, Leela and Sarala, does not warrant such a poetic judgment, but, on the contrary sets at least equal blame on the heads of the impetuous and boisterous college-girls of the present day.

Both Kanchanamala and Umamaheswar have done very well as long as the situations are commonplace; but in scenes of tense feeling packed with forebodings of sorrow, they have both failed, like so many of their contemporaries.

The theme is ordinary, but the film is rich with good photographic and

BRIEGO TORS THERE AMERICAN ASSESSED.

scenic effects. Music has suffered a set-back under the direction of Rajeswara Rao, and there are moments when Suri Babu's songs not merely make the audience yawn but weep. Sithapathi's feigned aristocracy is anything but natural.

# Gone with the Wind

The Selznick International and four-hour colour-romance "Gone with the Wind" has disappointed eager and impatient audiences at the West-End. All the rich costumes, magnificent and expensive coloured photography, have not relieved an irritating sense of tedium that sits tight upon the picture-goer for wellnigh two hours. No fault can be detected in the excellent acting of Vivien Leigh, Clark Gable and Leslie Howard. They could not have done better; but the theme is a sad and monotonous one entirely unsuited to the Indian taste.

### Bandhan

Bombay Talkies have excelled themselves in this classic masterpiece featuring Leela Chitnis and Ashokkumar, the happy combination of 'Kangan'. Melodious songs, splendid photography and splendid technique have secured for the picture a place which is hard to be equalled for some time to come.

room surpost of the

# MUSINGS ON MYSORE

ALGERATED INDIA

signs our sol reversited winder on it gethered at tohing comme begans

# By JAMADAGNI

## The Mysore State Journalists' Conference

The Journalists' Conference, the first of its kind held in Mysore State met m 1st and 2nd December at Bangalore under the presidency of Mr. D. V. Gundappa, M. L. C., when Mr. A. A. Hayles, talented editor of 'The Madras Mail' opened the Conference with his inaugural address. Sir Mirza-Ismail, Dewan of Mysore, the British Resident in Mysore, Mr. S. Satyamurthi, M.L.A. (Central), and others showed their sympathy with journalists, who belonged, in the words of the President, to a herve-racking' profession. Mr. P. R. Ramaiya, the managing editor of "Tai-Nadu," read the welcome address. He made mention of the encouragement and patronage extended to journalists by the present Government of Mysore and especially by the Dewan who had given a building to house the Journalists' Association in Bangalore and from whom much more was expected

# Royal Message

His Highness the Maharaja of Mysore that a Royal message to the Conference. The Message was couched in the followby words:—"In sending my greetings the President and members of the Conference of Journalists of the Mysore State, I recall with pleasure the inauguration of the Association in 1932 by my lournalists of Mysore,

have done great service to the public in the past. Conscious as I am of the fact that in the discharge of the responsible duties that devolve on you, you are animated by high and honourable ideals, I have every reason to hope that you will render in the future even greater service to the people and the State. One writer calls the Press the "People's University" and another the "World's Cyclopaedia of Life"; it is in fact an important educator of mankind, and in its direction the essential principle to be borne in mind is that the truth in all its simplicity and fulness should prevail. I wish the first session of the Conference every success."

# Inaugural Address

Mr. A. A. Hayles gave an interesting rambling discourse recounting his experiments for the last thirty years and paid his tribute of admiration to Indian Journalism and journalists. He com-Mr. Rajacharlu, Mr. C. plimented Hayavadana Rao and Mr. S. Satyamurthi and exhorted the latter not to shut himself by offering Satyagraha as services of such sincere workers were wanted in other fields. He gave out some valuable advice and suggestions on Journalistic Ethics and appealed to the journalists to keep a balanced and open mind.

# Presidential Address

Journalists of Mysore, Mr. D. V. Gundappas I lournalists of Mysore, Mr. D. V. Gundappas of closely a noble professional Manuscolly Sign, Varandel dress economic State of Gyaan Kosha

printed matter under the heading of "The Press in Mysore" and gave an interesting account of the past, present and future of Journalism. Tracing the history of Journalism in Mysore, he said, "The Newspaper Press in Mysore is a thing of some seventy years' standing. struggling Beginning humbly and patiently, it has now at last succeeded in making for itself a large and permanent place in the life of the community. My estimate is that there are a hundred thousand people in the State who are regular readers of daily and weekly newspapers, and at least a quarter of that number who pay for them. And these numbers are bound to go on increasing with the spread of education and the progress of political and general enlightenment. This circumstance, and the other circumstance that the Government considers the Press an important enough social force to deserve its punitive attentions, show that the journalist in Mysore is entitled to regard his profession and its duties seriously. Since journalism has come to stay, it is to everybody's interest to see that it stays safe and well. And here in this Conference it is for us to think and state specifically what the help we need is and how it is best to be obtained" and wound up his speech by dreaming of "The Ideal Paper" which leaves no room whatsoever for any suspicion of partisanship or private interest of any kind and is a pure aid to intelligence.

# Death of a great Journalist

It is most unfortunate, that the last day of the conference should have synchronised with the passing away of Mr. K. Vyasa Rao, the famous journalist of Madras, at the age of 68 after a prolonged illness lasting for more than two years. The last flicker of Mr. Vyasa Rao's life ended with the flickering of electric lights at 9 p. m., on the 2nd and his soul departed to join the immortal dead. There are very few journalists and public men who were not familiar with the well-known figure of Mr. Vyasa Rao of Triplicane who was famous for creating "breezes" in the Madras Corporation. The loss sustained by the passing away of Mr. Vyasa Rao is irreparable.

# Bangalore City Municipal Elections

The Mysore Congress deserves to be heartily congratulated on capturing all the 23 seats of the premier municipality of the State and this success is unheard of anywhere else in India or in an Indian State. It is to be fervently hoped that the Congress will revise is thick and begin to do some permanent good constructive work in improving the civic consciousness of the people.

#### INDIAN STATES' AFFAIRS

TABLES TETE ESTATE

By T. V. M.

# Hyderabad Tenancy Bill

The Tenancy Committee, which was appointed by the Hyderabad Government in 1937 to investigate the conditions, rights and obligations of agricultural tenants and to suggest necessary legislation for their relief and protection, has just submitted its report based on investigations carried out in 48 villages situated in various parts of the Dominions.

The Committee has drafted a Bill which has been referred to the Select Committee of the Hyderabad Legislative Council. The Bill is designed to afford due protection to agricultural tenants and remove whatever disabilities they are at present suffering from. The Committee suggests that the proposed legislation should be made applicable to both Khalsa (lands which are under the direct management of Government and the revenue from which goes to the State Exchequer) and non-Khalsa other than the Khalsa such as Crown grant lands, Paighas, Jagirs Samasthans) lands.

The main provisions of the Bill are that all tenants (asami Shikmis) who have been cultivating lands for a period of six years or more will be protected tenants who will not be liable to eviction tion so long as they continue to pay the reasonable rent punctually and do land any permanent injury to the land and so long as the land is not

cultivation for non-agricultural or purpose. In case there is a dispute between the landlord and a protected tenant about the reasonableness of the rent, either party can approach the . Tahsildar who is authorised to determine the reasonable rent subject to an appeal to the Talukdar and revisional powers of Government. The rights of the landlord also have been sufficiently safeguarded in the Bill, by providing that a protected tenant can continue on the land only so long as he pays the rent and the landlord is competent to evict a protected tenant if he wants the land for his own cultivation by giving one years' notice and by paying compensation to the protected tenant for any improvement that may have been made on the land by such tenant. Provision has also been made for compulsory protectionate suspension and remission of rent in bad seasons, when land revenue is wholly or partly suspended or remitted.

Another important provision in the Bill is to the effect that no lease of any land made after the commencement of the Act shall be made for a period of less than ten years. This is for the benefit of those tenants who do not come within the category of 'protected tenants. The Bill empowers Government to fix the maximum rate of rent in particular areas by notification. Landlords will be bound to give receipts by the landlord for the land is not by the landlord for rent received from tenants and in CC-O. Janganwad Wattpersonal Varanasi Digitized By Siedhanta eGangotri Gyaan Kosha

case of default they are made punishable with fine which might extend to Rs. 100. Levy of all cesses (other than the lawful rent from tenants) is prohibited on pain of fine which might extend to Rs. 1,000.

As regards what are known as "Alienated areas" (jagirdari illagas), the Committee suggests that an enquiry should be held into the rights of the jagirdars to hold land in their own name as pattadars when the land is neither "seri," Kharaj Khata nor waste land. As a first step in this direction, the Committee suggests that all unjagirs should be surveyed surveyed expeditiously as settled as possible and that jagir ryots should be granted patta rights on the lines of Khalsa. Patta rights may however be conceded to jagirdars in case of lands which are cultivated by them personally. This will bring the tenants of Khalsa and non-Khalsa lands on a par in the matter of getting relief.

The Hyderabad Legislative Council met last month and was addressed by the Rt. Hon. Sir Akbar Hydari, President of the Executive Council of the State. In the course of his address he said:—

we are all faced with a common been raised. The old cantonment at been raised. The old canton and one cavalry unit had already moved there cavalry unit had already moved at a supplier cavalry unit had already moved at the cavalry unit had already moved

the Indian concern not represented by those who can hardly speak for them and have no mandate on their behalf but as enjoying the right to be suitably represented and occupying a place of dignity and trust within the counsels of the Commonwealth."

Sir Akbar Hydari added that many States, not to mention Hyderabad which was a Premier State, were individually of the size and extent of some of the great units in the British Empire and with their recent awakening and aspirations and with the faith they had always reposed in their allegiance to the Crown and the contributions they could still make to the future, they expected and expected rightly a worthy place in the Empire.

Referring to Hyderabad's war effort, Sir Akbar recalled the numerous contributions made by His Exalted Highness, his Government and the public and hoped that the Royal Air Force to which Hyderabad had contributed a number of planes would bring about the destruction of the enemy. Proceeding, Sir Akbar said that the needs of their own security, bearing in mind the military assistance they had placed at the disposal of the Crown had necessitated the addition of two infantry battalions, one of which had already The old cantonment at Mominabad had been revived and one cavalry unit had already moved there and would be followed by an infantry unit. The reorganisation of the Nizan Battalion and its expansion from two to four companies was under consider ation. The purchase had been effected

ording to a me

their army, while the motorisation of certain units was receiving close attention. A military central hospital had also been recently opened by His Exalted Highness.

The needs of the war and security continued to influence the Government's policy in all matters and would continue to be the common concern of all their citizens, observed Sir Akbar. "You will be glad to learn that although the Defence of Hyderabad Regulation and Rules were promulgated on lines corresponding to the legislation in British India soon after the outbreak of war. so far it has been found necessary to use them only in very few cases, mostly arising out of influence from beyond their borders. I should like to acknowledge here the co-operation we have particularly received in the matter with hardly any exception from the Press'.

Sir Akbar next dealt at considerable length with the activities of the various departments of the Government, such as Irrigation, Public Health, and Education, besides work of an ameliorative nature, such as famine relief, rural welfare, etc. He also referred to the setting up of a special organisation, headed by Lt. Col. Slaughter General Manager of the Nizam's State Railway, to assist the Commerce and Industries Member in increasing the States war effort and said that in collaboration with the Supply Department of the Government of India, orders for such War requirements as might be supplied or manufacturd by Hyderabad were being received. While these would Supplement their own war effort, they Would also lead to the strengthening starting of new industries and the development of existing ones.

#### Mysore

During the last year the Sericulture Department of Mysore had, among other steps to popularise the industry, started a reeler's cooperative society at Closepet, and besides the silk filature at T. Narasipur provided facilities to start three more filatures at Sidlaghatta, Chennapatna and Kuderu. A sericulture colony had also been started at Chennapatna. Fifty acres of land had been released by the Forest Department to be divided between twenty families of Harijans, each family getting half an acre of land for mulberry cultivation and two acres for food crops.

On account of the favourable prices of licons and silk, large number of people had planted mulberry and it is understood that 5000 acres had been newly brought under mulberry cultivation during the last year. Sericulturists in Mysore had been supplied with large quantities of seedlings and seedling cuttings for raising the best mulberry. As plants raised from seedlings yielded best possible results, large quantities of mulberry sapplings had also been supplied free of cost to raise mulberry trees.

The Forest Department had started planting mulberry trees in the State planting mulberry trees in the State forests near about sericultural villages.

To cope with the heavy demand of examined seeds one Government grainage and ten aided grainages had been newly started and another seven aided grainages were proposed to be started grainages were proposed to be started soon. The supply of examined seeds one The supply of examined seeds one Government grainage and ten aided grainages had been newly started and another seven aided grainages were proposed to be started grainages were proposed to be started soon. The supply of examined seeds soon.

of layings of which 90 lakhs were cross breed layings. The efficiency of the rearers of pure races as well as crossbreeds had been improved as a result of intensive demonstrations. rearing station for rearing pure foreign races for stock purposes had been started at Biligiriranga hills in the Yelandur taluk.

The different items of research work calculated to reduce the cost of production of Mysore silk had been taken up and the results had been demonstrated to the sericulturists at their very homes. The production of good raw silk had also been increased by inducing the charka realers to improve their reeling methods.

#### SCOUT MOVEMENT

The Scout Movement is going stronger everywhere in India. In this respect the Indian States do not lag behind. There was held a Scout Rally in Mysore last month which was attended by nearly 4000 Scouts from all parts of the State as also from Hyderbad, Ceylon, Coimbatore, Pudukkottai, Madras, and Bombay. His Highness the Maharaja of the State opened the Scout Rally. Addressing the Scouts he expressed his great pleasure to bid them all a welcome on that important occation and especially to include in that welcome so many contingents, not only from all parts of the State, but also from more distant areas. The Scout movement in Mysore had now reached the twenty-second year of its age, and had witnessed during that time an advance in its numbers from 877 to 13,734, of which the last Cycar This was perhaps as a Digitizer By Siddhant the regriphe awars that were now

result of the scheme to develop scouting which was brought into force on the recommendation of His Highness' late revered father, who was the Chief Scout from the commencement of the movement until the day of his death. The effect of his recommendation had been to ensure a great increase in activity in many branches of scouting, particularly in the organisation of traing camps, district rallies and the like and His Highness hoped that one further effect that they should all see in the course of time was an increase in the number of State Rallies.

His highness, proceeding, expressed how much the Scout movement in the State was indebted to the Chief Scout Commissioner, Rajadharmaprasakta K. Shankaranarayana Rao, both in the earlier and later developments of the movement. It gave his Highness much pleasure to decorate Mr. Shankaranarayana Rao with the 'Silver Wolf' badge with which Mr. Rao had recently been honoured by the Chief Scout of the World.

The Rally which they witnessed that day, His Highness observed, marked an important occasion because it took place at the time of a crisis in the world's affairs, when it "behoves every scout to play his part in full, and every man or boy who is not a scout to make haste to become one."

Proceeding, His Highness observed that in the last century it used to be said "youth must be served." In the time that was to come, His highness thought they shall have to face a state of affairs in which "youth must serve."

waging might end, they were sure to leave in the world vast numbers of people who were sick and wounded and in distress, who had lost all their possessions, all their vitality and all their hope. There were many people talking of the new order that was to come after the war "You can only make a new order when you know something about the people for whom you are making it. The despairing people whom I have attempted to describe will be people prepared to grasp at any straw that offers them a hope of recovering their position, and that hope will most often be offered by people who are out to utilise them for evil ends. It will be for us, who have been brought up in the Scout spirit, to put new heart into these people, to find a new way of life in which they can recover their health, their way of living and their self-respect, to restore the innate feelings of good which has hitherto preserved the world, and which for the time being is submerged by evil in large part of it. If we are to achieve this, we shall want the Scout spirit in greater and greater measure. We shall need to do a good deed, not once a day, but once in every one of our waking hours."

After the rally, His Highness went found the scout camp and spent nearly an hour going round. His Highness evinced keen enthusiasm and spent sometime with Ceylon, Hyderbad and out station contingents. It was nearly 11 when His Highness took his departure. In these days of the beautification of cities it is increasingly felt that amenities for the urban areas like parks, swimming pools and public baths must be provided by Ce-O-Jangarywadi-Math Collection, Varanasi Diduzed By Siddhanta eGangotri Gyaan Kosha

cipalities. Last month such a swimming pool was opened at Bangalore by the Hon. Lt. Col. J. H. Gordon, British Resident in Mysore. A large number of officials and non-officials including Sir Mirza M. Ismail, Dewan of Mysore and many others were present on the occasion.

In requesting Lt.-Col. Gordon declare the Swimming Pool open, Dr. Royan said that the present Swimming Pool had been constructed on the most up-to-date style at a cost of Rs. 35,000. To ensure perfect cleanliness. intended insisting management on swimmers having a shower bath and passing through a channel with running water before they entered the pool. Situated as it was between the City and C. & M. Station, the swimming Pool was calculated to serve the residents of both the areas and Dr. Royan hoped that their expectations would be more than realised.

Lt.-Col. Gordon, in declaring the Swimming Pool open, said that Bangalore City was renowned for its progressive building activities and beautiful parks, and they had every reason to be proud of the construction of a modern and beautiful swimming pool. In their administration, whether it was of His Highness the Maharaja under the able leadership of the Dewan or of the Municipality, they found progress on all sides and appreciation of the needs of the public. Dr. Royan, he said, was to be congratulated on having achieved the fulfilment of a long-felt used, namely the construction of an up-to-date swimming pool, which, he hoped, would be appreciated and patronised by the

The Resident and the Dewan were then taken round the Swimming Pool and treated to a demonstration of waterpolo, high-diving and life-saving. notable feature of the demonstration was the participation by children of both sexes from the age of about seven.

#### Cochin

Sir Albion Banerjea, a former Dewan of Cochin and called 'Father of Modern Cochin' was entertained by the Ernakulam Bar Association when he visited the State last month. Mr. S. Rangaswami Aiyar, President of the Association paid a high tribute to his Administration. He was the first Dewan who stamped out corruption and nepotism from the State and when he laid down his office, the Cochin services had earned a name for purity integrity and efficiency, the high standard set up by him being sedulously maintained even to this day.

Sir Albion Banerjea said that he was greatly pleased to be in their midst and receive their felicitations. It was a matter of great joy to him to learn that many who had worked with him still remembered him and others who had known of him had a grateful recognition of what little he had done for the State.

Referring to Cochin he said he was struck with the remarkable progross the State had attained and the liberal and wise manner in which those responsible for the administration had carried on their work. The progress and prosperity attained by Cochin and the way in which the work of consolidation had gone on reflected credit on her adminisof Cochine were aintelligent of and highly Digitizsh wedthat had anyon Gydan Rosha

advanced educationally and that they had reached a very high level of political consciousness. Cochin was happily free from many of the troubles which people elsewhere had to face, difficulties of an economic, social and religious character, He felt no doubt that Cochin would attain her further laurels, if she pursued the same path of progress,

The Annual Sastra Sadas of Sri Rama Varma Sanskrit College is marked by the holding of a learned disquisition by Pandits and scholars from different parts of the country. Several Princes and Princesses of the Cochin royal family attended the function besides many distinguished scholars.

His Highness Kerala Varma, the 10th Prince and President of the College Committee paid a tribute to the scholars who participated in the function. Medals and prizes were awarded to different scholars.

Dr. A. R. Menon, Minister for Rural Development who presided occasion paid a tribute to the illustrious ruler who had founded the institution some 27 years ago and the several Princes and Princesses of the Royal family who had worked for the progress and flourishing condition of the institution. Regarding the utilitarian value of Sanskrit studies and the openings they provided, English education too had reacted a stage where there was no guarantee regarding employment, and the supply had far exceeded the demand. The Minister congratulated the manage. ment on having wisely thrown open the doors of the college to non-Hindus and non-caste Hindus, a move which established in Cochin, the Cochin princes would take it with cheer and not feel like fish out of water.

# Pudukottai

The commencement of 1941 in Pudukottai has been marked by an official change in the office of the Assistant Administrator of the State. Rao Bahadur R. Krishnamachariar, the Assistant Administrator, has gone on leave preparatory to retirement in the begining of the year and has been succeeded in the office by Mr. P. Kalifullah Sahib of

Trichinopoly. Mr. Krishnamachariar who entered the State service as a clerk rose to that high position by dint of his ability and hard work and even acted for sometime as Administrator. The success of the Silver Jubilee celebrations of His Majesty George V and the good collections in the State for the present war are not a little due to his untiring energy. The appointment of Mr. Kalifulla Sahib as Assistant Administrator has given immense satisfaction to the Muslim subjects of the State.

# BOOK REVIEWS

THE COMPLEAT INDIAN ANG-LER. By John Masters. The Country Life, Ltd., London. Sh. 10/6 net.

John Masters has breathed the true spirit of Izaac Walton into this delightful study of Indian fishes and angling technique. Old Walton himself is resurrected and his reactions to the new atmosphere both instruct and amuse. The great variety of fish life in this country provides excellent scope for the exercise of angling skill and no better guide of the sport, both in the moment. The sketches and illustrations are beautiful and the dialogue to the bait and landing it are not easy operations and it cides converted that Collection is

delicate art, to lay down rules which hold good in all climes. A man that was none can hardly be made an angler by a book and like mathematics, angling can never be fully learnt. Whether you become an angler or not, you will be charmed even if you merely read this lovely book. (9-5-38) Aristides.

JAMES MATHEW BARRIE. (An Appreciation) By Prof. James A. Roy. Jarrolds Publishers, Ltd., London. Sh. 10/6 net.

tions are beautiful and the dialogue celebrity of the first magnitude. This to the bait and landing it are not easy to the bait and landing it are not easy and citoisanor possible chief is a replace of 'Peter Pan' is a celebrity of the first magnitude. This typical Scotchman has conquered the typical Scotchman has conquered the English speaking world and left a English speaking world and left a English speaking world and of the first magnitude. This typical Scotchman has conquered the English speaking world and left a English speaking world and of the first magnitude. This typical Scotchman has conquered the English speaking world and left a English speaking world w

unfailing appeal. This biographical sketch does full justice to a character remarkable for the profusion of its graces and a career of uniform success in a difficult world. Life in Kirremuir, the beauty of which only Kirremuirians could fully appreciate, and the years of study and youthful romance are portrayed with singular felicity. author indicates in refreshing detail the realistic and human sources of Barrie's literary portraiture. We have no space to deal at any length with the literary excellence of Barrie's great productions nor with the admirable manner in which his biographer has presented the life and work of his hero. Barrie's great popularity promises to be abiding, and in this sympathetic and well-informed biography, we can find the reason why the appeal of his style and the impressiveness of his work have this enviable quality. (20-11-37) Aristides.

WHAT HATH A MAN? By Sarah Chatto and Windus. Gertrude Millin. Ltd., London, Sh. 8/6.

Henry's experiences in life reveal the power and chastening influence of religion, especially catholic Christianity. Born the only son of protestant parents past their prime, Henry grows a boy apart and develops his intellect and character uninfluenced by the success of his stock-broking and agnostic father and his Anglican mother. He becomes a convert to the Roman Church, a sincere and practising Catholic whose every act in life and every thought was guided by religion as he saw it. He take service im Rhodesian whereother idea Digitize professor a university, with political of civilising the backward blacks made advanced views on social political

a powerful appeal to him. Of course once he got there he was disillusioned and saw white human nature at some of its blackest points and the native African himself neither so bad nor so lacking in civilization as he had imagined, very different from the whites though they were.

His own personal life was not carefully planned and his marriage with Dorothy, his mother's servant-girl, was typical of the way he took the great decisions of his life. It was not a happy marriage although his religious temperament greatly moderated his unhappiness. The loss of his son was the one serious sorrow of a life not too full of satisfactions. But what one sees running in and through the narrative is the great power and beneficent influence of the Catholic faith.

(16-5-38) Aristides.

IMPERIAL CITY. By Elmer Rice. Victor Gollancz, Ltd., London. Sh. 10/6 net.

This is an incomparable study of life in New York. The author presents us with a wonderful parade of characters drawn from every station in life and every type of emotional and intellectual condition. The story is spun around the children of Fanny Coleman and no two of them resemble each other. of them is a cool-headed hard-hearted capitalist whose one passion was to maintain the ascendancy of the family fortune and prestige. Another was an intellectual with socialist competent with very and generous humane.

The third was a gav voluptuary, a sportsman who squandered his great wealth but whose redeeming quality was his cheer of temperament and his constancy of affection, especially for his ailing and persecuted mother. The daughter suffered from frustration and combined the virtues and vices of the other children in varying proportions. The other characters in the novel have all been drawn with great deftness and though the types of men and women thrown up in India and in far away New York must differ greatly owing to the difference in the environment, we often seem to detect these types even in our own midst here, which goes to show that in essence human nature is the same everywhere.

The narrative is of gripping interest, dialogues alive and flowing and the unfolding of situations, skilful and exceedingly impressive. Sex appears to dominate society there even more than in our part of the world. Scarcely a man or woman who does not yield to the cravings of sex without bothering about the formality of matrimony; and matrimonial infidelity from casual and indiscriminate lapses upto permanent Concubinage. Obviously crime accom-Panies such excessive sex indulgence in more or less degree. From the pure love of Gay for Judy to the harlotry of Ruby who gives herself to her husband's thauffeur as well as to the counsel who is briefed to defend him against the charge of murder, there is every kind of sex, refined, stupid, crude, commercial, criminal and what not.

Next comes the supremacy of the dollar and the comparatively ineffective

reformers and humanitarians. Moneypower, everywhere overwhelming and all-conquering, is even more established in America where there is not the slightest moral or religious restraint against its oppressive sway.

And lastly what strikes an Indian reader most forcibly is the total lack of spiritual discipline of any kind operating in the society. Everyone is out to exploit everyone elseto secure his own satisfactions regard, of the pain or loss to others less amount of self-indulgence and an which the slightest trace of religious or moral influence would help to moderate. A corrupt government, a drunken and profligate people, a money-grabbing economy, a criminal disregard of the social weal, these appear to be the dominant characteristics of this strange country.

We have not over-stated the impression which this colourfully written novel has produced on our own mind. We daresay that there is another side to the picture; indeed there must be, for no nation with these grave defects of character and upbringing could sustain itself at all. In the first place life in the metropolis does not reflect the real life of the people in the country as a whole; secondly even in this novel, there are faint pencil sketches of better typesonly since they do not seem to have any considerable effect on metropolitan life, the novel also merely touches upon them without placing them at the front of the parade.

This is a splendid novel and one of Protests against-Other particular ineffective This is a splenulu not and the nature and against-Other particular mathematical protests against-Other particular mathematical protests against of her particular mathematical protests against the particular mathematical protests against of her particular mathematical protests against the p

development of human character types in the atmosphere of the metropolis of (5-2-38.) Aristides. the new world.

ANNUAL ADMINISTRATION REPORT OF THE JAMMU AND KASHMIR STATE FOR THE (17-10-1938 to SAMVAT 1995-96. 16-10-1939).

The Report gives a full account of the political and economic facts relating to the State and describes the work of for the year. the administration Kashmir holds an important place in the North and North-West frontier of India, and all Indians must be interested in the preservation of strength and peace in this strategically vital part of the country. A predominently Muslim population lives under the rule of a Dogra Rajput house and the present Prime Minister of the State is a distinguished South Indian administrator. The State has not escaped the influence of Reform movements, and despite the comparative social educational and economic backwardness of the people, it has been found necessary to extend popular institutions stage by stage until at the present moment there is a wellsized representative legislature and an increasingly important electorate. Government is still under responsibility only to the Ruler but the administrative standards, especially in recent years, are apparently approximating to prevailing in the neighbouring province of the Punjab. Kashmir State, one of the most beautiful and picturesque spots of the world is a perpetual attraction to tourists and lovers the of Himalayan nature. Although there is his craft.

CC-O Jangamwadi Math Collection, Varanasi Digitized By Siddhanta eGangotri Gyaan Kosha
little agriculture and practically no

big industry, Kashmiri artisans have been renowned for centuries for their delicate skill and even today, the products manufactured by them have a Kashmir wool and large demand. silk are likewise famous, the carpets being found in the most fashionable drawing rooms of the wealthiest all over the world. The Government of Kashmir is naturally most anxious to preserve the excellence of these distinctive arts and crafts. At the same time, care is being taken to develop the other economic resources of the state where cheap power must be available in plenty.

The Report describes the many-sided activities of the government departments in detail and will prove interesting to those who want information about this important outlying part of (5-10-40). Aristides. India

NINE GOOD MEN. By A. Prakash. The Topical Book Co, Triplicane High Road, Madras.

These are light, vivacious sketches, of nine persons some of whom are not The author wields a known to fame. facile pen and hits off in a few pages the salient characteristics of the persons The sketches are quite delightful and endear the reader both to the author and the persons he speaks of. Ramsetti Subbaya comes out cleverly portrayed. Pothan Joseph is revealed as the great writer that he is. "Saka," pen in a daily newspaper office is inimitable. Mr. Prakash is obviously a master of his craft.

STOIC, CHRISTIAN AND HUMA-NIST. By Mr. G. Murray; George Allen and Unwin, Ltd., London. Sh. 5/- net.

The four essays comprising this book are collections by the author from his contribution made at various times as a result of study and special preparation on the problems of ancient religion and modern philosophy.

The author has very clearly brought out the vital distinction of ancient Greek philosophers in the development of thought, starting from Socrates, Plato, Aristotle, Epicurus, Stoics, Sceptics down to the religious ideals of Christianity.

The author is more inclined to favour conceptions of philosophy and tenets of ethics based on rational grounds supported by conduct derived out of experience of the individual and groups. Irrespective of nationality, clime or race, the science of ethics had always presented a hard problem in the matter of adaptation of one's conduct during a The Platonic conception of form or the static view of norms or the Aristotlean method of adaptation of conduct suited to the dynamic needs of the situation strongly supported by discrimination, were moot questions which puzzled the minds of thinkers. The same problem of ethics was present before the mind of Arjuna in the Song Celestial. It is noticed that the author is more inclined to favour rational thought than tolerated religious faiths With their notions of ritual sacredotalism. It is the general experience of thinkers that during days of youthvirility to denounce the crude notions of religious superstition of primitive faiths, but invariably softened down as age and experience advanced mellowing down the first vigour. The ripe age, doubt, recognised that human progress is not ordered on a mechanised plan but on a voluntary unfoldment an organic movement. The apparent illogic, or the primitive ritualism or crude superstition are stages in the evolution of the organic movement, logical and rational in their own way. The philosopher, no doubt, deems superstition on its crude illogic but the actual life leaves traces of its unfoldment recorded to the benefit of the critic The distinction in the schools of thought of ancient Greek Philosophy, and the development of thought of Christian religion as a further contribution to the Greek thought are clearly portrayed in the essays. The vigour of the style, reminds one of the laborious application and precise research of the author. The book is an interesting reading on the culture of the ancients.

(15-6-40.) M. V.

THE TWO-FOLD PATH IN THE GITA. By Dr. T, M. P. Mahadevan. Sri Suka Asram, Kalahasti.

The brochure discusses the two-foldpath of salvation as interpreted in the Gita namely, Gnana and Karma Kandas. The author has written books on Vedanta and his discusions are clear and trenchant bringing forth the arguments and points of view maintained by the Advaita school of Sri Shankara.

(1-6-40.) M. V.

theyo stanged with buoyant aranasi. Digitized by Siddhanta eGangotri Gyaan Kosha

THE LADDER OF YOGA. Swami Sivananda Saraswati, Rikhikesh, Himalayas.

The speciality in Hindu culture is the systemetisation of mental development, through a course of practice Patanjali. organised by Master In the Hindu culture, the path of Yoga or the scheme of Union with the original Principle of Truth is analysed on the physical, mental and supramental planes by setting up a series of steps and every Hindu of even average culture knows the bigness of the theme. The present brochure is an attempt to clarify the theme in suitable language for the edification of the English knowing public. It is a publication of the Divine Life Society.

(1-5-40.) M.V.

SRIMAD BHAGAVAD GITA. Parts II & III. Sanskrit Text in Original and English Commentary Swami Sivananda Saraswati, Rikhikesh Himalayas.

The organization, going by the name of "the Divine Life Society', is making tremendous efforts to propagate the ideals of Hindu Dharma by issuing chapters from the Bhagavad-Gita, in Devanagari script, with Hindi annotations rendered into English and a free translation in the latter language. missionary spirit is perceptible towards the noble object of educating the Hindu public with the sacred thoughts of their Dharma. These translations appear from time to time for free distribution. Many wealthy gentlemen each part and have been actively help constant wars and have been actively help

ing the Swamiji the guiding spirit of the movement. These are booklets issued at present. separate We heartily commend the activities of the Society to the public and encourage it. (15-6-40.) M. V.

THE GOSPEL OF INDIAN FREE-DOM. By Swami Satyadeva. Satyagnan Niketan, Jwalapur, U. P. As. 12.

The versatile author is a distinguished Hindi writer and has ventured this publication in English with a view to reach a wider public.

The author discusses the problems of Indian Freedom tracing the history of Indian Nationalism in the past. In tracing the history of past invasions of India through the Khybar Pass he mentions the names of many foreigners and amongst them were the Semitic races of central Asia. The provinces of the Punjab and Sind were ever vulnerable points and the people in those provinces were so accustomed to anticipate the visits of such invaders, the Afghans, Turks and Persians who were the descendents of the Muslim adventurers who at one time threatened Europe with invasion. Spain, Hungary, Austria at one time were occupied by them and after their replacement from Europe they ventured in the Asiatic continent. India had the share of depredations, particularly, the northern most parts of India—the Punjab and Sind. The Muslim menace became in the 9th century, onward intolerable and the Mugals were inclined to stay out in India

Hindus and Muslims, one against the other. The great Akbar was the first Mugal Emperor who endeavored his utmost to bring about Hindu-Muslim unity in India. During the period of Aurangazib, the policy was reversed and the two communities began to organize themselves to extirpate each Guru Govindji and Banda other. Bahadur in Punjab and Chatrapati Shivaji in Deccan stayed successfully the hands of the invaders. After the Great Indian Mutiny in 1857 the British rule brought under their control the two major communities using them, one against the other in the maintenance of British supremacy.

The author mentions that the lead of Mahatma Gandhi, very powerful as it is, was defective and defaulting. In 1922, the arresting of the movement of Civil Disobedience all of a sudden in Bardoli at the fearful happenings at Chouri-Choura was a criminal folly and the arresting of the movement after a full preparation was made for a right royal fight deflected the course of Indian History on a different tract. The policy of wooing the Muslims was tried by Mahatmaji from the beginning and at the critical moment when the two communities.—Hindus and Muslims joined hands to give united front, Mahatmaji was found weak in heart on the pretext of the doctrine of Non-Violence. The author gives valuable suggestions on various problems that Confront the present day politics. Views are sensible and outspoken and he has something new and interesting (13-5-40.) M. V.

THE LOGIC OF ETERNAL LIFE. By Charles Kingsley. The Universal Group of Intuitives, Essex, England.

Something fundamental is offered here to elevate your heart. The science or art of Immortality is a latent wealth within the reach of man who being ignorant of his own merits is involved in a crisis of Death. The theme of Immortality, as a philosophy of faith, logic or Action, was and is an eternal topic of human speculation, and the verdict of faiths and Religions, has explored the depths and shoals of the subject from various angles. The author of this interesting book presents the view of Immortality from the Christian point of view. It should be noted that the garb he adopts is of the Christian technology but the analogy and logic he uses partake the elements of modern science and psychology.

Immortality is the heritage of man-But man forgetting his own kind. nature has descended to the world of lies involving himself in a quagmire of Death. The reality of his mortal possessions and achievements is a myth and a lie. His redemption from this crisis or illusion of Death can be possible only by seeking to achieve the immortal state of Eternal life. The most reliable demonstration of Immortal Life, says, can be read in the life of Jesus Christ who, by his manifestation in human form, was able to fulfil the will of God revealing that the common mind cannot escape Sin or Death, and only by acting in a manner that will enhance the glory of God the common mind can get rid of its worldly mind, The human soul is a potent factor fit for Immortality. It is sin, the original sin, that makes it value a false life. The author relies on the demonstrations manifested in the acts of Jesus who is none else than Son of God. Through Love and Belief in the word of God as revealed through his Son, Jesus in human form, can Immortality be gained.

The author illustrates his theme by describing the life of a tree which grows to a gigantic size in course of time. The tree grows by drawing the elements of hydrogen, carbon and nitrogen through its roots discharging oxygen. The next stage of the tree after serving its age, is underneath the mines as coal with its volatile products.

Further domicile under the pressure of earth, the black coal transforms itself and resurrects as bright diamond of invaluable price. Similarly is the growth of man who is imprisoned in his body with a mind apparently logical. His desires, emotions and judgements are worldly; his conception of reality is his The lie is revealed in his possessions. Death. He has the precious hold on Immortality inherently but he has to bear the pressure and privations, as in the case of the tree, before he can recognise his Immortality which is the breath and Reality of God who is Love and the Saviour.

(15-6-40.) M. V.

(Rihts Reserved.)

# Vaidya Sarathy

The Premier Anglo-Sanskrit Ayurvedic Journal in India

(Approved by the Governments of Travancore, Cochin & Mysore)

Articles on researches in Ayurveda, and special kinds of treatment prevalent in Kerala are specialities. A commentary in Sanskrit on the Uttarasthana of Ashtanga Hridaya is regularly published.

Annual Subscription Rs. 3/- only.

For Subscribers "The All India Ayurvedic Directory—1937" will be given at the concessional rate of Rs. 3. Postage Extra.

Apply to:-

The Manager,
THE VAIDYA SARATHY,
Kottayam, (S. India).

# TRILINGA

(A Popular Telugu Weekly)

Subscription Rs. 3.8.0 per annum Foreign Rs. 5.0.0

Apply to:

THE MANAGER, TRILINGA,
323, Tiruvattyur, High Road, Madras.

Please see page 206

# Federated India

VOL. XV.

**APRIL 1941** 

NO. 4.

### CONTENTS. PAGE. 159 Notes 167 Straight is the Way by Dr. G. S. Arundale 170 The Indian National Congress 176 Democracy in War Time by P. Rajeswara Rao. B.A., B.L., 177 Seeds and Fruits of Yoga by Swami Sivananda Mahasabha to Give 'Marching Order' Soon: Sjt G. V. Ketkar's 179 Peep into the Future 183 New India League Notes by J. L. Davidge 185 Mysore Dewan's Tour in Hassan District by K. S. Rao 189 British Notes by Robert Williamson 192 Potentialities of Cochin Reforms by C. S. Subramania Aiyar 194 Indian States' Affairs by T. V. M. 204 Book Reviews

# "The Indian P. E. N." April 1941.

The Telugu weekly journal, Trilinga, is celebrating this year its Silver Jubilee. In connection with this celebration a commemoration volume of appreciations and essays is being published in honour of its Editor, Shri V. Venkateswara Sastrulu, who is also the Editor of Federated India and the proprietor of the publishing house of V. Ramaswamy Sastrulu and Sons of Madras. Through that house, founded in 1856 by Shri Venkateswara Sastrulu's distinguished father, whose name the firm bears, he has been rendering great services to Telugu Besides publishing translations into Telugu from various languages Shri Venkateswara Sastrulu has been working for the spread of appreciation of the classics in Telugu and in Sanskrit. He has published an eighteen-volume recension of the South Indian version of the Mahabharata in the last named language and translations into Telugu of the Ramayana of Tulsidas and the Gita Rahasya of the late Shri Lokamanya Tilak. He has published also some Tamil works. Not only has he made standard modern Telugu works available to the public at very reasonable cost but also he has assisted literary talent as few Indian publishers have done.

Shri Venkateswara Sastrulu's cultural labours have received wide appreciation. Last year the title of Bashoddharaka was conferred upon him by the Cuddapah Mitra Mandali for his services to letters, and it is fitting that advantage should be taken of this Silver Jubilee to memorialise his services further in this tangible way.

# ederated India

HOME GREATER TROPS

VOL. XV.

APRIL 1941

#### NOTES

# India's War Efforts

The Madras Presidency has exceeded the crore limit in War Fund collections, a position due to the popularity of His Excellency Sir Arthur Hope and his appeal to the people. Madras should not rest content with this achievement. Another crore should be easily collected and sent. War fund payments are in the nature of insurance premia securing India's safety, peace and civilization. The rest of India is also behind Britain in the war and is loyal to the core. Save for the licensed perversity of Mahatma Gandhi and his followers, there is little doubt as to the nature of India's rally round the Empire. The Congress attitude has greatly affected India's internal unity and encouraged the spread of communal movements. is a matter for regret that all possibility of reforms in India has been relegated to an uncertain future owing to Congress intransigence.

War Developments

During the past few days the war has newcoturn. Germany has

attacked Yugoslavia and Greece. It is difficult to find out how far she has been successful, for Britain and America have decided to help the countries attacked, and a British Expeditionary Force has landed in Greece under the command of General Wavell. Russia has decided on a neutral attitude. Libya, a German army has been at work, and has taken Benghazi. Abyssinia has passed away from Italian control, and Mussolini's African empire may be said to have come to an end. Japan is faring none too well in China and the possibility of an offensive in the Pacific appears to be remote. U. S. A. is lending active assistance under the Lease and Land Act, and Germany has embarked on the battle of the Atlantic to prevent supplies from reaching Britain. Britain is thoroughly organised to meet any possible invasion and stands like a fortress well organised and carefully provisioned. The Empire is rallying enthusiastically round Britain. Sooner or later Hitler is bound to come down on his knees. The earlier Germany falls the greater will be the si. Digitized By Signifianda eGangotri Gyaan Kosha

#### The Cost of War

Some idea of the wealth of Great Britain and the cost of war to the British tax-payer can be gathered from the fact that in the financial year 1940-41, a sum of £ 3,867,245,670 had to be spent. Of this war bill, £ 1,408,867,097 was met by ordinary revenue. Chancellor of the Exchequer is faced with the problem whether he should reduce the enormous gap between revenue and expenditure by new taxation or resort should be made to borrowing. These staggering amounts stand in contrast to India's financial position. When in the last war a sum of £ 100 millions was voted from the Indian Exchequer, the grant presented a problem to successive Finance Ministers faced with the problem of balancing the budget. Sir Philip Chetwode, Commander-in-Chief superciliously remarked that this grant defrayed war expenses for eight days, but he overlooked that the injury inflicted by it on Indian finances is proof of the abject poverty of India. Feroze Khan said the other day that the Britisher's smoking bill exceeded the revenues of India, and Keynes felt emboldened to affirm that Britain may look to higher standards of life after the war than those that obtain now. The British war figures in any event take us into realms of fancy, in which we find it difficult to find our way.

### Post War Problems

New roles are being given to our universities. Dr. Sir Tej Bahadur Sapru wanted them the other day to evolve the ideology of a United India. H. E. Sir Maurice Hallett, the U. P.

merely constitutional problems in India but post-war world problems as well, "When the present war is over", he said, "there will be world-wide changes of systems. It is for the universities to consider these problems to seek and find a solution for them; the solution must not be left merely to politicians," Our university administrations mainly engaged in grappling with such problems, to seek and find a solution in scholarships and in the composition of their constituent bodies. They are also occupied in warfare as to the merits interse of Urdu, Hindi, Aryan and Dravidian languages, Islamic and non-Islamic studies. The tasks assigned to them by Sir Maurice call for higher culture and appear to be well worth the attention of university authorities.

# British Budget

The astonishing figures revealed by Sir Kingsley Wood should make us realise the real cost of the war and give a proper background for India's help to Britain. Four million more Britains will be paying income tax under the scheme of Keynes whereby the incometax payer wiill also have post office certificates for the amounts taken from them. At the other end of the scale persons with large incomes will have the satisfaction of paying 19s 6d in the pound, with only 6d for themselves. The principle seems to be that there should be little chance for inflation. "Send as much as you can, and spend as little as you can, "says the Chancellor of the Exchequer. There is little doubt that it will be implemented effectively

Governor, CC wants at the mate Cotto live Varnesi Digitized Profits have emillion Britishers.

## The New Commissioner

The appointment of Mr. H. V. Hodson, Editor of the "Round Table," as Reforms Commissioner, is significant. One of the tasks of a Reforms Commissioner is to advise the Governor-General on the working of the Government of India Act. The Round Table group has been associated with Indian constitutional polity ever since its leading members prepared the scheme of Dyarchy which subsequently became the bedrock of the Government of India Act of 1919. Foremost among them was Lionel Curtis, author of a classical treatise on "Dyarchy," whose connection with India, curiously enough, started with a controversy. Curtis had put forward a scheme which would have placed the Indian Government under South African control. scheme was published on the eve of the Lucknow Congress in 1916 and created a momentary sensation. Another member of the Round Table group was Sir William Marris, once Inspector-General of Police in U. P. Later Marris became the draftsman of the Montagu-Chelmsford Report and was rewarded with the Governor-ship of the province in which he had been thief of police. The Round Table's Association with India has been revived by Mr. Hodson's choice. India of today presents some The Striking features. Dyarchy is a disagreeable memory of the past. Pro-Vincial Autonomy has been tried broken first occasion testing its reality. A txpounded which negatives the basic.

A limitations caused by the limitation caused by the

and accepted principles of Indian political evolution. Above all there is the fact that Federation intended to be the framework of the constitution, has gone into the background. Mr. Hodson's task, by no means an easy one in any circumstances, is at this juncture rendered still more difficult by the complications of the political situation.

#### A Trade Mission

The Meek-Gregory Trade Mission which recently returned from America did not come off very well, under the attacks levelled against it in the Central Assembly. The mission sent on behalf of India was a failure and its report unsatisfactory. Further, the Trade mission was an all-white concern. The Commerce Member entered on the superfluous task of detailing the manifold accomplishments of Dr. Gregory and Sir David Meek. No one denies their competence, and it may well be that Dr. Gregory's American experience was an useful factor. An Indian ought to have been associated with the commission, and not for sentimental reasons only. A perusal of the report bears ample corroboration of the ability of its draftsmen, but there is not much evidence in it of sincerity or of zeal to secure the greatest possible benefit for The defence that the Indian India. Trade Commissioneer in New Yorks Mr. H. S. Malik was consulted, is unconvincing. The fact that the Commissioners are non-Indians who have not found it possible to transcend the limitations caused by race unfortunately

#### In Memoriam

Sir Harvey Adamson whose death is announced was a member of the Government of India during the critical years 1906 to 1910, when the national movement in India was met by Government with repression. Sir Harvey piloted the series of measures commencing with Seditious Meetings Act which formed the armoury of official protection against popular discontent. Some of his speeches in the Imperial Legislative Council were needlessly provocative and created resentment. His period of office as Home Member mainly coincided with the Viceroyaly of Lord Minto, and he wielded influence as great that which made Sir William Vincent the power behind the throne in the regime of Lord Chelmsford. A certain want of sense of proportion was noticeable in Sir Harvey, as when he directed the police to trace the author of an epistle addressed to him as "Harvey Edimson, tyrant, European". The half-witted youth who had sent it was found and sentenced. Sir Adamson then became Lieutenant Governor of Burma and had ample occasion to forget political acerbities in the peace and leisure of the land of pagodas. For 25 years thereaster he had been in retirement, and it must be stated in his favour that unlike some other retired civilians, he did not engage in anti-Indian propaganda.

#### American Citizenship

American citizenship like the American citizenship like the American citizenship like the American citizenship like the American country and can dollar is favoured everywhere. De Yugoslavia, in which he showed tack Yugoslavia, in which he showed

escaped the firing squad on account of his American citizenship. No such compelling sense of self-protection underlies the application made by a Punjabi doctor residing at San Francisco in its District Court for a declaration that he is a naturalised citizen of the U. S. A. But it is obvious that it raises important issues concerning the position of Indians in America. An extraordinary decision given by Justice Sutherland in 1923 declares that Indians are ineligible for American citizenship. The judgment rests on theories of race as untenable and fanciful as those propounded in Nazi Germany. If the present application should lead to a reversal of Justice Sutherland's view, it would not fail of its object. The question, if necessary, should be taken up before the Supreme Court of the United States, and the Indian Government should also intervene, if needed. Various types of humiliation await Indian nationals abroad, but the American judicial verdict virtually declaring all Indians as pariahs is the most offensive of them all.

## Late Paul Teleki

Count Paul Teleki, Hungary's Premier, whose death is announced was a signatory to the Treaty of Trianon by which Hungary lost the major part of her territories. It was a great blow to Hungary but the Count believed in recognising realities. More recently, he brought about a settlement with Yugoslavia, in which he showed tack. He believed in the League of Nations. He believed in the League of Nations and he was a member of a Commission and he was a member of a Commission of By Siddhanta eGangori Wyantheshoundaries of

jraq and Turkey He viewed with disfavour the Nazi attitude towards Jews. The developments in the Balkans arising out of trouble between Germany and Yugoslavia have apparently reacted on Hungary. If, as is stated, Nazi pressure on Hungary to break off relations with Yugoslavia led to a situation which Count Teleki could not control, the inture of the Balkan States must be considered quite gloomy. Lloyd George said that one of the reasons for the failure of post-war treaties was the presence of second-rate men at the helm of affairs in the various states. Of Teleki. at any rate, no one could say that he lacked statesmanship.

#### The Book Trade

The book trade in Britain has been badly hit by Nazi bombs. Leading book-sellers like George Allen and Unwin, Gollancz, the Cassels, and John Lane the Bodley Head have suffered heavily on account of the destruction of their ware-houses. Longmans incurred damage owing to the accident of their having stored a good part of their stock in the warehouse where the incendiary bomb fell. Paternoster Row, well-known centre of book-selling has buildings devastated by fire. most of its books, property of Simpkin and Marshall have perished by flames. Books, of course, can be printed again, but the more learned type of books not justify the cost of reprinting

owing to the limited demand for them. Among such works is Iver Jennings' treatise on Parliament, a publication characterised by accuracy, erudition and literary merit. Despite all this vandalism, the book trade continues to be profitable. The public demand for books has not abated. Book-selling firms are facing with cheerfulness the vicissitudes through which their trade is passing.

## Commissioner's Conference

It is a matter for regret that the Madras Government have vetoed the proposal of the Inspector of Municipal Councils and Local Boards for the holding of a Conference of Commissioners of Municipalities during the Easter. In official parlance, the Inspector has been told that no useful purpose will be served by the proposed meeting. It is obvious, however, that such a conference would have led to useful discussions as a result of which more consistent policies and a more efficient municipal administration will be possible. These Commissioners have come to stay, and it is not unlikely that District Boards also will be placed under their control, at an early date. A coordinated civic administration is well worth having and the Government ban appears quite indefensible. As an alternative, the Commissioners are permitted to have local meetings in each district and travelling last Digitized By Siddhanta e Garage Tierefor Kos Tahe utility of such conferences is not obvious.

#### Sales Tax

The decision of the Madras Government not to include the separate charges levied by some merchants on customers to cover Sales Tax requirements in the turnover of dealers is welcome. When the Sales Tax was levied, some dealers passed the tax on to customers by adding the item to the purchase price of goods. The ever vigilant Commercial Tax department treated this charge as part of the turnover, with the result that the tax was also taxed. This may be in conformity with the letter of the Act, but it is a clear infringement of its spirit. Government have decided "that where a dealer who is liable to Sale Tax collects the tax from his customers and such collection is established by entries in bills issued by him to the customers, the amount so collected should be excluded from the dealer's turnover for purposes of determining the tax payable by him under section 3 (1) of the Madras General Sales Tax Act 1939." The order embodied in the communique is a correct one on which the Governor's administration deserves to be congratulated.

#### Debt Conciliation Act

Scarcely a week passes without the honey that is created passes in the who Madras CHigh Count Madras Name Digitized by Siddhanta eGangotri Gyaan Koahrd Iuxurious proceeding or other of the Boards occupy the spacious

appointed under the Debt Conciliation Act. In the latest of these cases the Chief Justice indulges in strictures on the maladministration of the Act as disclosed in the cases brought before him. The Debt Conciliation Act is a crude but well-meant piece of legislation, whose successful working depends on the cooperation, unfortunately always available, of several important factors. The Boards functioning under the Act have to perform judicial duties while not being fully qualified for performing them. Inevitably they err, and err frequently, and receive severe castigation from the High Court. The Act requires to be replaced by some more workable legislative measure.

#### Bee Culture

Bee culture has taken root in Madras. The recent Census reveals that 5,999 beehives are working recording an increase of 1,676 over last year. Bee-keeping as a cottage industry has great possibilities. It is both a hobby for the rich and a source of income for the poor. The beehive unlike the human hive, is a marvel of economy. The human hive is in "a deplorable muddle, the ways at the bottom blocked with struggling masses, trampling on each other, destroying each other, the young crushed and maimed in the confusion, while the honey that is created passes in a golden occupy the spacious

chambers above." The bee-hive in contrast, is run on just and equitable principles, and is both efficient and orderly. There is something more than quaint fancy in the statement of Charles Leadbeater that bees and ants were brought from Venus to our planet when Sanat kumara came to rule over it six and a half million years ago.

#### Trade Unions

"Much difficulty continues to be experienced in getting the prescribed returns from the registered trade unions," says the Commissioner of Labour in his report on the working of the Trade Unions Act for 1939-1940. It would appear that the registration of twelve trade unions has also had to be cancelled. When trade unions fail to keep accounts and conform to the rules of the Act, no genuine trade union activity is possible. It may be noted here that one of the biggest trade unions in the city, the Corporation Workers' Union of which Mr. C. Basudev was the President had its registration cancelled because there was no audit of accounts in spite of the fact that Government offers free official

## Sinc-Burmese Railway

The Burma House of Representatives
not feel enthusiastic over the
project of a Sino-Burma Railway, for
the drawn into the management of inter-

national conflicts. Even if their apprehension be well founded, the question to consider is how long Burma can hope to remain in a state of geographical and national isolation. The Sino-Burma Railway project has been under consideration for over forty years and its construction has been accelerated by the war. From Lashio the Burmese terminus there is a distance of over hundred miles which, if covered by a railway, will connect Burma with Yunnan. Britain has undertaken the immediate execution of the project; and if carried out, it will besides facilitating war operations, also serve as a stimulus to trade between the two countries.

#### Sind Salaries

A resolution of the Karachi Congress fixed Rs. 500 as the highest salary which any office in India carry. The Congress Ministries accordingly adopted this scale of payment for Ministers and Speakeras. subject, except in Orissa, to separate provision for residence and cars. In Sind, though there was no Congress Ministry, the Congress scale of salaries was accepted by the Ministers. The new Ministers have however raised their salaries to Rs. 1,500 and the speaker gets also a rise from Rs. 800 to Rs. 1,250. In defence of this step, the Sind Ministers point out that Rs. 1,500 represents a consolidated amount and there is no difference nasi Digitized AyeSidBombayarGongresa kacale and theirs. If the statement is true, house rent and car allowance in Bombay must have amounted to Rs. 1,000 per month while the salary was Rs. 500. It may be noted that Mahatma Gandhi wanted to fix Rs. 75 as salary for Ministers.

#### The Joint War Charities Committee

construction has been accelerated by

The Report of the Joint War Charities Committee issued by its Honorary Secretary Mrs. M. E. Armstrong is a record of solid and useful work. As soon as war was declared, a Joint War Committee was formed consisting of representatives of the St. John Ambulance Association and Red Cross Society to organise War Relief work in the Presidency of Madras. The Committee was able to remit over a lakh of rupees to the Lord Mayor's Fund for Air Raid victims, one lakh to King George's Fund for sailors, and Rs 60,000 to the British Red Cross for refugee work besides numerous smaller donations. Apart from financial assisprovision for residence and cars. In

Sind, though there was no Congress Ministry, the Congress scale of salmies was accepted by the Ministers. The new Ministers have however raised their salaries to fis. 1 500 and the speaker gets also a rise from Us. Scotto Us. 1,250. To delence of this step, the Shad Ministers point out that

tance, the Madras War Supply Depot was established for the provision of all kinds of hospital supplies. The Depot is a growing institution and is doing substantial work. We cordially endorse the appeal made by Mrs. Armstrong for greater public support to the work of the Committee. As correctly stated by her, "Here is no question of any political views of any conscientious objection to war. Those who hate most the cruelty of war should be the most ready to come to the help of those who are suffering from it. The Joint War Committee is sending help to those who are injured and homeless as a result of air raids, to the widows and children of men who are lost at sea, to the sick and wounded everywhere". Subscriptions may be sent direct to the Joint War Charities Committee, Red Cross Buildings, Egmore or to the Governor's War Fund earmarked for relief work. de technique concelled because there

of to still of scrounts in spile of the

## STRAIGHT IS THE WAY

By Dr. G. S. ARUNDALE.

During the last period of the struggle for Home Rule, for the intensification of which Dr. Besant was so dominantly responsible, there was at one time the idea of appealing to the President of the United States that he might intervene and bring pressure to bear upon the British Government to make without delay the necessary declaration. was soon seen, however, that such a policy was not only highly inexpedient but no less detrimental to the dignity and honour of India, and it was dropped. But I find it still survives in the minds of some, for only the other day a number of students suggested to me that I should see what can be done to bring influence to bear upon President Roosevelt so that he in his turn may see what he can do to pass on the influence to Mr. Churchill and so bring about Swaraj.

I told them with all the emphasis at my command that apart altogether from my complete incapacity to set in motion the necessary influence I should view such a proceeding as a betrayal of India and as a perfect demonstration of her unfitness for the freedom to which she has an undoubted right.

As a great British statesman said very many years ago, nations by themselves are made; and India weakens herself save as she is supremely selfteliant. I regard as entirely unpatriotic the demands that Indian leaders time to time on a real whom britain,

as if all India can do is to sit on some doorstep and pray for alms. And it makes no difference whether India sits on the doorstep of the United States or of Britain. The principle is the same, and abhorrent no less than emasculating.

#### India's Own Duty

India may well tell Britain what Britain has to do. She may well tell Britain that she must immediately acknowledge India's right to full selfgovernment. But what Britain actually does in response to India's statement is of less moment than India's own performance of her own duty. India must first of all be concerned with fulfilling her own dharma, no matter what any other country may do. And in any case at no time can she without detriment to her honour ask some other country to do for her that which by the very asking she is evidently unable to do for herself.

As I have said over and over again, India's first duty seems to me to be to enter wholeheartedly into the war as a war for her own self-preservation, and her second duty is to set to work to prepare her own Constitution so that it may be ready for inauguration as soon as the war is over. Britain's duty is, of course, to declare that India has the right to immediate self-government, that she should be busy from now preparing the necessary Constitution, aranasin gigithat Bytheidmoment the war is over

such Constitution shall be ready to be brought into operation. To this end there must be co-operation between the various major interests in the country, and without delay. One hopes that the forthcoming conference in Bombay of Liberal Party leaders may very actively help to this end. But the difficulty that lies in the way is Gandhiji's blind fanaticism which will not allow him to swerve a hair's breadth from the destructive and highly unpatriotic policy, to say nothing of its foolishness, in which he has imprisoned himself and so many others as well.

#### The Edge of the Precipice

Just when India needs the freedom of her best men and women to help her on her most difficult way, Gandhiji leads very many of them into imprisonment and thus into immediate uselessness, in this way gradually forcing India along the road which leads directly to a precipice over which she may plunge into the worst anarchy. I most fervently believe that because there are many Indians-men and women-who view with abhorrence this insensate activity it will be possible for India's Guardian Angels to avert what otherwise might be a catastrophe as terrible as is the war itself. I believe that in some way Gandhiji will be thwarted so that India may be saved. But for the moment the outlook is indeed dark, all the more because Britain is so blind to India though so clear-eyed as to her duty in the war.

Wake up! India. Wake up! Britain, and together help to save the world.

#### YOUTH MUST SAVE INDIA!

with the older generation. Look how

little it has been able to do. If only the older generation had been wiser, had seen more truly, India by this time would have been a free country as she ought to be. If she is not yet free, it is our fault—the fault of every leader in this country without exception. They are not doing all they should do. But youth is the hope of the future and youth must set an example not of words but of deeds. Youth must establish in this country a national Brotherhood by their own example of Brotherhood that India so sorely needs.

#### TWO WARS

His Excellency the Governor of Madras is to be congratulated on the zeal with which he has taken up his duties as the head of the Madras Presidency. I imagine he has drawn nearer on the whole to the majority of the people than any other Governor of Of course, his touring recent times. has mainly been for the purpose of collecting money for the war, and some there are who still maintain, in spite of official dementis, that undue pressure is exercised in collecting. It is certain that His Excellency does all he can to forbid pressure, but underlings will be underlings despite all efforts made to deflect them from flattery to duty.

And let it be said that if there still be pressure, as I have no doubt there is, it is no greater pressure than that exercised by the Congress leaders them. selves. The Congress stampedes the people into acquiescence, while, let us say despite the orders of the higher officers of the Government, war collect tions are largely made under individual The salvation of Indian I call the light of the salvation wise? I cannot blame the Congress,

nor can I blame the present actual practice in war collections. It is one of the evils of our present system of government—be it by Congress otherwise.

But I most earnestly hope that when the crore of rupees has been achievedand it will be a great achievement-His Excellency will leave further collections to the general public, and will turn to a far more important aspect of his Governorship, that of ascertaining the dire needs of his people and touring as a great Dispenser of Blessings to them rather than as a collector of their money. Already His Excellency has shown fine proof of tireless energy in what is certainly a great cause. India must give her wholehearted support to her war or she is grossly unpatriotic to herself. Sir Arthur Hope is helping Madras to be patriotic, and he has helped her most successfully.

## The War Against Misery

But his Governorship must be marked, as I am sure it can be marked, by an unprecedented and actively sym-Pathetic understanding of that war against misery of all kinds in which the majority of the people of India are ever engaged, day in and day out, and in the course of which they suffer no less than do those who in China and in the West are suffering from the effects of the letting loose upon them of the forces of evil.

War is nothing new to India. The horrors of war, the disasters of war, the agonies of war, are daily known to masses of the people, who are Constantly struggling against starvation,

unemployment, and against the tyrannies which they have to endure from those who have some advantage over them. Let it be the great contribution of His Excellency to alleviate to some small extent at least the distress of these his countless fellow-subjects of the King-Emperor of these his countless fellow-citizens. Let him bring to them a measure of relief and a measure of HOPE.

Now is the time to do this. people of the Presidency of Madras will have contributed no less than a crore of rupees to the needs of the World War-a great token of their recognition of the war as their war. Now let those who have organized the collection, be they Government or be they nonofficials, help the people to wage more successfully the war they have always had with them, and which is no less urgent than the war which looms more largely in the eyes of most of us.

And let His Excellency, with all his deeply appreciated sincerity, with all his great persuasive powers, with all his understanding sympathy, and fortified by what we are beginning to appreciate as the truly womanly understanding of Lady Hope, make firsthand contact with the distress in the midst of which so many of the millions of this Presidency, and of all other Provinces too, are groaning, and inspire bands of workers everywhere to carry to every village some relief at least.

His Excellency has to lead us all in two wars-the world war against the forces of evil and the war in India, forces of misery which for so long have failst disease Cagangamyadi Math Collection Varanasi digigod dired dha strangle-hold over the terrors of Varanasi digigod dired dha strangle digigod dired dha strangle disease Cagangamyadi Math Collection Varanasi digigod dired dha strangle digigod di vast majority of the Indian people. He has led splendidly in the world war. Let him now lead us no less splendidly

in a war which matters no less to the people, though I would not dare to say it matters more.

#### THE INDIAN NATIONAL CONGRESS

Half a century of labour through the talented sacrifice of patriots has been able to achieve the dignified status of the Congress, as one is able to see to-day. The history of progress that the Congress has to its credit to-day is marked by distinct eras, and modest creeds rising until it has to day stood as a champion of the cause of Indian freedom, namely political emancipation. It is enough to mention here that the ideals and programme of the present day Congress are so unique that no political institution in similar plight had ever attempted to imitate it in any part of the world. The unique feature of the Congress career, particularly during the last 20 years under the leadership of Mahatma Gandhi that it had no. occasion to submit itself to tests and ordeals that the ideals. methods. and programme as set out by the inspiration of Mahatmaji had enjoyed supreme command without a challenger. There is perhaps nothing uncommon in the goal of the Congress creed, as every subject-country at one time or the other of her long political career tumbled upon the ideal of independence, inspired as it did by the motive of self determination. nation in the throes of subjection under a, foreign rule, the means adopted to

secure the chosen goal, as in the case of the Indian National Congress during the last 20 years under the guidance of Mahatmaji, would sound astounding and unprecedented in the annals of the political history of nations.

However strange and unique are the method and programme adopted by the Congress under the leadership of Mahatma Gandhi, the general progress made by the people in India during the last 20 years, appeared The political conscience remarkable. of the masses had been roused to such a pitch that the horrors of prison life have lost their sting. Physical pain and suffering of penury are forgotton in the anxiety to secure the approbation of the leader. Alacrity and cheerfulness on the part of the rank and file disarmed the loathsome sense of shame of jail-life or lathi charge. of Mahatmaji on the hearts of the masses scarcely justified, it is agreed, adverse comments on the method and programme adopted by him. tremendous response of his hold on the people, on the other hand, it is claimed, proved the sanity of his methods. It. is the view of the Congress, central doctrine of Indian political emancipation advocated by Mahatmaji By Siddhanta eGangotri Gyaphessecond in the is Non-violence.

order of importance is charka. Next list are, untouchability, temple entry, prohibition, village-uplift. khadder and Hindu-Muslim unity and others. These constituted the weapons in the armoury of freedom fight inaugurated by Mahatmaji. Nothing short of these, it is maintained, did bring freedom. If it did so, it was neither worth having nor can be retained, even secured by other means. Non-violence is the master - key supposed unlock the gates of Indian Freephilosophy of dom. The violence and other items enumerated above constituted the stock in trade of freedom fight. The rule of non-violence reigned supreme over the political activities of the people engaged in a serious warfare with the Government for over 20 years. The achievement of the reign of non-violence so far, had resulted in creating a trusted band of workers who rose to eminence by the allegiance they owed to their leader and as they rose in power and influence, they inspired the rank and file in building for themselves support of the 'people' so called. The organisation so manned and inspired was repaired now and then by fresh infusion of confidence in the Great Leader who always stood adamant and unswerving from his major and minor doctrines claimed to achieve freedom. Thus the political activity is fostered India for over two decades out of five of the Congress life.

It is indeed an acknowledged triumph

people to follow the lead of a saintly
the ears of an average man as a note

however, is sure to follow the lead of a saintly
the tangle, after a long or short period
of waiting and waste. The mistake is
sure to be detected, however subtle the
lead, whatever its moral basis and
lead, whatever its moral basis and
variansi Digitized By Siddhand Support gott. Gy Even sthe
whoever

of divine call revealing the secret heart of traditional faiths. Even the benchmen next in rank to the great leader, forgot to scan the logic or unearth the wisdom of the charka or non-violence in the political field but went on with the rage. There was no oscillation; and there needed none when things succeeded. There could have been better test of 'truth' than success, so say the triumphants'. The politics of non-violence was so gripping so acceptable to the hearts of poor sufferers that it steeled their hearts to venture on dangerous distemper of a non-violent type. It is indeed a great stroke of human tenacity born of a high state of mental obduracy often adjusted to a perpetual outfit or a touch of nonviolence, that confounded even the wits of men of sanity. It is no wonder that it held supreme command over the hearts of the people. In a way, the people for such submission may not have been worse off but the disappointment they indirectly had to suffer in achieving the object of their efforts is not yet recognised. many other social politics, as in achievements, results of big movements are not measurable in terms of definite good. It is neither possible to order a fixed period of time for the fruition of These indefinite any undertaking. measures of appreciation of results, neither encouraged a definite sanity or discouraged insanity. The result, however, is sure to follow and solve the tangle, after a long or short period of waiting and waste. The mistake is sure to be detected, however subtle the

word of God cannot alter the logic of sequence of cause and effect. Even the support of moral philosophy cannot mitigate an error nor overlook its consequences. Even non-violence cannot tolerate any violence against itself; unless it be the non-violence of a rock or a block of stone, least comparable to the principles of life of sentients. Non-violence, however, has held the field for over 20 years and still is likely to maintain its high position for some more years to come. Non-violence is a virtue of the highest value, extending its domain over the very limits of Omniscience of the Supreme God, pervading the entire universe in the form of energy; unperturbed and homogenous without a ripple tendency to move. The moment a ripple or movement is noticed the non-violent homogenous state of tranquility and stillness in violated action sets up reaction thereby worlds are created and destroyed. There could not be absolute non-violence, as the Leader of the Hindu Mabasaba said, possible in the political arena as it is the fervent hope of Mahatmaji. It may be asserted with confidence that the doctrine of non-violence, preached and practised by the great Saint, will not have been pricked earlier; the allegiance of the people to him will not have been so shaking, in fact, a larger following would have bowed down their heads to his creed. But it was otherwise; because, the high moral virtue of non-violence was yoked with strange bedmates who outraged the virtue to her foundation.

not well matched. The doctrine of non-violence did not pair well with such minor programmes as untouchability, temple-entry, Hindu-Muslim unity or village-uplift. Non-violence was badly yoked with mates whose business it was to create violence. If Mahatmaji had matched non-violence with such other items, as character forming, unity, development of creative works, and such other virtues. the political structure based on non-violence would not have so easily or in such short space of 20 years, given way. It have confounded would even the logical brains, orthodox and educated sceptic. But it has drawn, at present on its present design, the unthinking but faith ridden folk with a sprinkle of intellectuals who rely on the truth of the dictum that 'Acts done in good faith are bound to be beneficial'. It is statesmanship to reckon one's own action precisely, least calculated to subverse the natural course of events, by conscious or unconscious undertaking of action in public life, involving the prosperity and progress of thousands of innocents. In cases where sincerity is involved, but with cases of error of judgment, the weak voice of good sense does ultimately triumph. The defects secular fights, non-violence in programmes attempting to demolish the foundations of the people's faith in history of their past tradition and institutions began The advocacy of. reforms, such as prohibition, templeentry, Harijan-uplift alienated social groups, one against the other, each group alternately arming itself against political pinil sophy of Manarma jawere Digitized By Sidtherta supposed as have acted as were

aggressor and entertaining deliberate enemity and hatred against them. The motive of non-violence was again responsible to cut asunder the otherwise cordial fellowship of the life. Major groups of people, Hindus and Muslims, for twenty years sang the slogan of unity between the two communities. Many national acts of courtesy national concessions at the sacrifice of the legitimate claims and rights of the major groups and innumerable shows of friendliness and brotherhood were exhibited under the supreme authority and the background of the doctrine of nonviolence. The courtesies and concessions were readily accepted by the minority but the object for which such offerings were made receded remoter and remoter at every turn of good-will cordiality shown. The selfhypnotism of non-violence reckoned no defeats, nor cared to recognise them as such, The deeper the wound caused by the defeats, the more pronounced became the virtue to the joy and delight of the opponent. The respect showered on the leader bubbled in geomtric progression, non-violence teigned supreme. The situation was a God-send to those who had no opponent to fight but only his non-harm and good-will awaiting to capture success at the hands of the opponent, at the close of the fight. It is common knowledge to day, namely that non-violence is a threat without being one and an empty show of strength with intention to fight any battle except through self mortification.

The vital mistake of non-violence is association with language wad Math Collection of the economic stems, in

the programme of political emancipation, such as charka, kadder, village uplift, and the rest. Non-violence inpolitical action is coupled with the duty of producing yarn and weaving cloth with self exertion with a view to bring solace to the suffering humanity in hunger. There might be unknown virtues and divine grace not yet discovered in the combination of non-violence with charka, but the political animal in India is double dosed with fights to sustain himself with no action and no food while the outside world is moving in luxury passing from convenience to higher comforts.

The policy of the Congress under the leadership of Mahatma Gandhi has been the cause of misleading of the people of the real views involved in the struggle for political freedom. The main purpose of achieving political freedom, namely the power to manage the affairs of the country by the people is side-tracked by the inclusion of social, religious, ethical, and economic reforms as the planks or the bricks of the political edifice intended to be erected. However, desirable are some of these reforms for the strength of political solidarity, their subordination to the political reform is the real source by friction between classes, giving rise to rank communal bigotry and excesses. The question of templeand untouchability is potent patron of dissensions amongst the people. It divides Hindus, into camps handing over its authority and crippling its power into communal partisanship. The question of charka and kadder drives away out of the asi Digitizes fold dolsome Gofgothe groups of

economists and industrialists who are not satisfied with the adequacy or potency of this economic reform as a guide to foster political emancipation. The problem of prohibition is an ethical reform which, while helping in politics little very people the interests alienates such. the people, ignorant and cated. The item of village reconindustry. and village struction and other reforms allied to this group, is purely an administrative problem for the consideration of the Government. All the good intentions in the world and the zeal to educate people self-help, thrift and industrial planning on a small scale to suit the needs and capacity of the poor man, will not advance the cause of villageuplift without adequate financial help which Government alone could give. Thus the so called constructive programme of the Congress, is a medley of social, economic, religious moral reforms matched to the creed of the Congress, the primary basis of non-violence, as the cardinal doctrine of political emancipation. These items in the constructive programme, good and laudable as they are, must be independently tackled by special organisations under other leaderships than political. The clubbing of all these incongruous reforms under one Congress flag or leadership, alienated the people into various groups and communities and classes.

The merit of the present leadership is its general appeal to all classes of people on a widest programme as the high command imagine. The widest appeal to all angamwadi Math Collection, Varanasi Digitized appeal to all angamwadi math collection.

the Congress, is its own bane. It is its destruction. May be, that the masses have no knowledge of the defects of the Congress designs; but it will be soon patent. The fact is that the country is more and more acceding to a big volcano of strife and mutual distrust, hatred and enmity, of the harmony and unity intended to be secured. The leadership is thus based on this general appeal to the religious and moral susceptibilities of the religious minded people; They are liable to be sacrificed by the bitterness created by the divergent groups of opponents set on various fronts of the Congress programme.

It is this Congress programme that gives a clue or handle to the Government to follow the doctrine of 'divide-et-Impera'. The fight for freedom undertaken by the Congress fizzles out into sections of shorter groups of adherents who practically deliver to the country a policy of self-mortification. They make Government work very easy and the Congress instead of being an enemy, as generally supposed, is a guide to safeguard the Government in their seat firing.

phenomena is this of view our practical expebody in not far from Every political India-Muslim League, Maha Sabha, Sikhs, Socials and Ahrars, Depressed classes and various other sub-classes and liberals-definitely give their vote to the achievement of political power or Swaraj to manage the country by the people themselves But the hitch comes when they are told By Siddhanta e Gangptri Gyee Kocha the construction must agree kocha the

tive programme of the Congress or base all activities on the ethical doctrine of non-violence; it is a definite though unmeant, attempt to tear the neople into groups and camps without an end. It is a war-call to groups to awaken and absorb communalism and separate tendencies: However it claims still to be a kindly blessing and a hint that the war-call is not for real fight on the material plane but a discipline which will usher in Swaraj by bringing the opponent to terms. The Congress object is thus frustrated by setting up a number of fighting camps, with a particular emphasis on the Congressmen not to fight any one by violent means, even though other camps are unconsciously inspired to it.

The Congress instead of being an enemy of the Government is an indirect agency of its support killing all real sources of national strength and bases of solidarity. The valuable lives of hundreds of patriots within the prison har in this non-violent regime of the Congress bear privation and sacrifice without expecting any adequate compensation for them. No doubt, it is a sort of embarassment to the Government when such goodmen are under lock and key, but it is not in any way embarassing to latter's political control.

In the earlier history of the Congress there was extremism in politics and arose of friction in the organisation ideal of Swaraj—a Dominion Status or

Independence—there was unity in the minds of the country. People, now also as it was then, are not less patriots to discard the freedom of the country at any time. The real difference in the political ideas of freedom has now disappeared, while other items of disagreement have been conspiring to eliminate politics out of Congress. It is a vital defect requiring attention.

#### Muslim League

The congress while it does not fail to proclaim its faith in the Hindu-Muslim unity, it follows a political course which antagonises the Muslim sentiment to such an extent as to lose all respect for it. An organisation losing its respect with its neighbour is in a state of war. Every sly action on the part of the Congress either nonviolence or a devoted love to Muslim unity, is liable to be interpreted as a cunning move intended to overpower or snatch the opponent napping. leader of the Muslim League has so definitely indicated his aversion to Congress partisanship to communalism. It is indeed a sad thing to remind that to engage in a war with the Government on the political issue when one has lost his respect is not battle well started, not serious. It is by regaining one's own respect and esteem things will improve. The Congress method of wooing the minorities by an exhibition of non-violent attitude alone hardly counts in political field. It is a simple self-deception to engage in claiming light without heat.

#### DEMOCRACY IN WAR TIME

By P. RAJESWARA RAO, B.A., B.L.,

Most of the wars, we are told, are waged in defence of freedom, for the maintenance of the representative institutions and for the preservation of the most precious elements of our democratic civilization. As a matter of fact the last European war of 1914 was described as a war to end war and to make the world safe for democracy. Even the present war is said to be a war to end totalitarianism which is a negation of democracy. At this juncture it is very necessary to note that how far the principles of democracy are kept in view during the war period.

The concept of democracy is widely known, but its implications are less understood. Democracy is described as a Government of the people, by the people and for the people. It is said to bring about the greatest good for the largest number. But the democratic arrangement of one country differs from that of the other. The parliamentary democracy of Great Britain and the presidential democracy of United States of America are the two outstanding types.

It is a wellknown fact that even under a democracy a large majority of the people are indifferent to the art and craft of the Government. They go their own way and become active at the time of elections and the like due to the constant goading in the press and on the platform. Hence press and the platform are the two pillars on which platform are the two pillars on which the arch of democracy rests. The free
Inspire the fighter agreed the angle of practical politics are beyond the range of p

dom of these two institutions is a prerequisite of democracy. The growth of democracy depends on the way in which the power and influence of these organs of public opinion is exercised. If the press is manipulated and platform is misused then democracy becomes a mockery. In order to maintain the integrity and purity of the press and the platform high level of education and sound culture is essential. Degeneration outlook leads to national of the perdition. Every nation should safeguard against this evil.

Temperamentally people are peaceful they become when provoked and a nation becomes defensive. When offensive to its very core, evidently it is an unnatural state of affairs. It becomes possible when statesmen presiding over the destinies of nations mismanage the affairs. At first their conscience should be clear. They cannot speak with two voices and successfully fight for an ideal abroad while violating it in their Righteous administration. wars are purely defensive and they inspire the fighters and command the respect of the enemy. But such wars are beyond the range of practical politics and remain only in the imagination of philosophers. What we usually find is that when a nation is at war it forgets the background and drifts towards an Victory in war Ultimately unknown destination. becomes the only war aim.

mistakes of the enemy and the price of such a victory is invariably prohibitive

Now-a-days war is not a contest between the physical prowess of nations. It means mobilization of men and materials. Ultimate victory depends not on fighting power but on staying power. It means a lot of stress and strain on the civil population. Democracy as every one knows thrives in neace time and operates slowly. When a nation is engaged in a life and death struggle speed becomes the motto. There is no time to think collectively much less to deliberate and decide. Even for the select few, who are entrusted with the task of piloting their country through the crisis thinking is hardly possible. Action becomes their sole guide. They take the next step in the light of the effect and reaction. Then naturally freedom is curtailed and criticism is not tolerated.

In war time it is expediency that matters and not propriety. Even under democracy the nation is kept in darkness regarding the policy and the programme. Strict censorship is exercised over the war news. The electorate is not consulted. At times it is confronted with accomplished facts and asked to latify in the name of the people.

Important consultations, if any, take place in secret. For this reason emergency powers are incorporated in every democratic constitution. When these powers are exercised the state becomes so strong, so pervasive and so penetrating that it will become very nearly autocratic in content and conduct. Under the stress and strain of war democracy is limited, restricted and what is more, regulated. Then the principles of democracy are observed more in breach than in observance. Nobody can make a grievance of it. It becomes inevitable in the very nature of things.

In order to guarantee the permanency of democracy there must be perpetual peace. It amounts to abolition of war as a means to arbitrate on disputes between nations. For this purpose we require a federation of the free nations of the world, wherein democracy is extended to every walk of life. In spite of complete disarmament there will of course be international police to safe guard law and order. There will be no subject countries, much less Empires, colonies and spheres of influence. Let us hope and trust that such a new order will dawn after the termination of the present war and inaugurate millenium in this world.

## SEEDS AND FRUITS OF YOGA

By SWAMI SIVANANDA

Selfless works (service of humanity) is the seed. Narayana Bhav (believing that all creatures are manifestations of the Lord and I am serving the Lord in While of Jangamwadi Math Collection, Varana histiset as path of Karma Yoga.

while of Jangamwadi Math Collection, Varana histiset as path of Karma Yoga.

while of Jangamwadi Math Collection, Varana histiset as path of Karma Yoga.

while of Jangamwadi Math Collection, Varana histiset as path of Karma Yoga.

(zeal, cheerfulness) is the Iltsaha Expansion of the heart is the shower. Purity of the heart is the fruit.

Devotion is the seed. Faith is the root. Service of Bhagawathas is the shower. Self-surrender is the flower. Communion with the Lord is the fruit. This is the path of Bhakti Yoga.

Asana (pose) is the seed. Pranayama (restraint of breath) is the root. Regular practice is the shower. Good health is the flower. One-pointed mind (Ekagrata) is the fruit. This is the path of Hatha Yoga.

Yama (Self-restraint) Niyama etc., is the seed. Dharana (concentration) is the root. Ishwara Pranidhana (self-surrender to the Lord) is the shower. Dhyana (meditation) is the flower. Asamprajnata Samadhi (superconscious state) is the fruit. This is the path of Raja Yoga.

Viveka (discrimination) is the seed. Vairagya (dispassion) is the root. Guru's grace is the shower. Brahma-gyana (knowledge of the Self) is the flower. Moksha (liberation) is the fruit. This is the path of Gyana Yoga.

#### The Spiritual Path

Like the edge of a sharp razor, Is the spiritual path; Be on the alert, When you tread the path.

Storms and tempests come on the way, Be firm, be steady, be bold; Keep your helm all right, You will surely reach the shore.

That shore is the Kingdom of Eternal Peace!

Thy Immortal abode of Bliss and Nectar

Stick to your ideal and goal, Introspect, look within, Do self analysis, watch the thoughts, Curb them by slow degrees.

Keep daily spiritual diary,
Correct the mistakes,
Review the actions of the day,
Compare it with that of previous
month.

Make fresh resolve daily,
"I will be patient today,
I will be a Brahmacharin,"
Thus go a step nearer the goal.

Be regular in your meditation, March on steadily, Reach the goal of life, And shine as a dynamic Yogi!

#### Song of Virat

The whole world is my body, the shrubs are my hairs;

All bodies are mine, I enjoy in all bodies.

All mouths are mine, I eat through all these mouths;

All eyes are mine; I perceive through all these eyes.

All ears are mine, I hear through all these ears;

All noses are mine, I smell through all noses.

All hands are mine, I work through all these hands;

The City of Deathlessness.

CC-O. Jangamwadi Math Collection, Varanasi Digitized By The heaven is my head, the earth is The heaven is my head, the earth is The non-dual domain of Sages!

my foot.

The sun and moon are my two eyes;

Fire is my mouth, the wind is my breath.

The space is my trunk, the ocean is my bladder,

The mountains are my bones, the rivers are my veins.

Dharma is my chest, Adharma is my back;

Time is my movement, flow of Gunas is my play

Who can describe the Virat Swaroop? It is magnanimous and soul stirring.

#### MAHASABHA TO GIVE 'MARCHING ORDER' SOON

. Mache of to . blood and sadde toom and monthless matches .

'DIRECT ACTION' QUITE CONSISTENT WITH POLICY OF AIDING MILITARISATION

#### G. V. KETKAR'S PEEP INTO THE FUTURE

"The Mahasabha will not preach against war efforts or militarisation. It is believed by some people that there can be no movement of direct action unless you oppose war efforts. But his is a misconception. On a little hought, it will be seen that there is no inseparable or inevitable connection between the two-namely direct action and opposition to war efforts.

"The Mahasabha movement, if and when it is launched, will seek to prove, by concrete example, that direct action or stressing a political objective need not at all touch the war efforts. For, the political demands will survive even ther the war is over, and were in force tyen before the war," says Sjt. G. V. Ketkar, Joint Secretary, All India Hindu Mahasabha, in a statement to the Press.

The following is the full text of the statement:

ommitted to start a movement of

direct action if there is no satisfactory response to the political demands put forth in the Madura resolution.

The Working Committee of the Mahasabha is to meet at Calcutta on 5th and 6th of April. It will have to examine the response to the Madura demands and to take the final decision in the matter. The Hindu public, following the Mahasabha lead, is anxiously awaiting the decision.

It is very likely that the Maha Sabha Executive will have to choose the war path at least on certain fundamental points in the Madura demands. The breaking point in such negotiations is always small but always very crucial.

## Peaceful Law-Breaking

If the Mahasabha leaders decide that some form of 'direct action' is inevitable, that direct action may probably take the shape of some kind of civil take the shape of some kind take the shape of some kind take the shape of some kind of take the shape of t direct action are imaginable, Civil disobedience is not the only form of direct action.

If direct action becomes inevitable its objective would be to demonstrate the intensity of the Hindus for the demands they have preferred. They will demonstrate their readiness to suffer for the cause which they advocate. That should be their main objective.

In the Madura resolution the word 'direct action' is used advisedly instead of either Satyagraha or Civil Resistance. Direct action denotes that you start doing a desired thing directly, ignoring and even at times defying the legal or constitutional procedure. It is only when the powers that be decide to stop the action by arrest and punishment, that it becomes civil disobedience or civil resistance.

The Hindu Mahasabha may, for instance, start preaching and practising a boycott of British economic interests in various ways. This may at a certain stage assume the form or civil disobedience. It depends on the view which Government takes of the direct action.

#### Responsive Co-operation

The Hindu Mahasabha policy in politics is the policy of responsive cooperation. It means a general 'relative' regulation of human conduct. The break with Government on one point may lead to direct action or civil resistance on the particular point, till it is satisfactorily solved.

But that does not mean a general sake; although their moved non-co-operation in all things. The perfectly peaceful they will not non-co-operation in all things. The perfectly peaceful they will not non-co-operation in all things. The perfectly peaceful they will not non-co-operation in all things. The perfectly peaceful they will not non-co-operation in all things. The perfectly peaceful they will not non-co-operation in all things. The perfectly peaceful they will not non-co-operation in all things. The perfectly peaceful they will not non-co-operation in all things. The perfectly peaceful they will not non-co-operation in all things. The perfectly peaceful they will not non-co-operation in all things. The perfectly peaceful they will not non-co-operation in all things. The perfectly peaceful they will not non-co-operation in all things. The perfectly peaceful they will not non-co-operation in all things. The perfectly peaceful they will not non-co-operation in all things. The perfectly peaceful they will not non-co-operation in all things. The perfectly peaceful they will not non-co-operation in all things. The perfectly peaceful they will not non-co-operation in all things. The perfectly peaceful they will not non-co-operation in all things. The peaceful they will not non-co-operation in all things are not non-co-operation in all things are not non-co-operation in all things. The peaceful they will not non-co-operation in all things are not non-co-operation in all things a

means for all time. The method of responsive co-operation is thus far removed from the methods of Gandhism. Gandhiji's methods often turn makeshifts into panaceas. The Hindu Mahasabha will stop direct action if and when the limit of its potentiality is reached.

#### Business As Usual

The normal working of the Mahasabha should not be stopped for the sake of this limited civil-resistance. The civil resisters will carry on their activities as Hindu Civil Resisters following the lead of the Council of Action directly and individually. Hindu Militarisation boards and other Hindu constructive activities would continue independently. They should not and need not be clogged by the direct action, if it is regulated according to the policy of responsive co-operation.

All things desirable to serve the interests of Hindu nationals of this land should be done. There is thus complete consistency in the objective. The methods may appear incompatible with each other when projected on one plane. They may however very well exist and thrive in their respective places. The work will be divided according to human capacities and aptitudes.

movement as dependent on the mental attitude of the civil resisters.

The Council of Action appointed at Madura may give place to one single dictator if that is found convenient. He will command the movement, but will not himself seek the jail. Such a dictator will have however to be responsible to the Working Committee.

#### Non-Sabhaites Welcome

Some followers of other parties and organisations are ready to take up a direct action movement based on a political issue. They can be allowed to join the Hindu Sabha movement if they accept the Hindu Sabha volunteers' pledge. Their entry in the movement would be conditional on their acceplance of the primary objective and policy of the movement.

The Mahasabha cannot and will not accept responsibility for the maintenance of the dependents of those who will be put in jail. If that responsibility is accepted it will be limitless. The present resources of the Hindu Mahasabha are far too meagre to enable it to accept any such responsibility.

The Mahasabha has always advocated that those jail rules which are not inhuman or humiliating should be obeyed. In the Nizam's Civil Disobedience Movement, the Sabha never advocated defiance of normal jail discipline and routine. The same rule be followed in All-India civil resistance.

## Double-Edged

necessary in the Nizam's Civil Disobedience Movement. But if it is decided to send batches from other places to a particular province the financial burden of the movement will be as heavy as that in the Hyderabad struggle.

It must be remembered that as the Congress has got its emphasis on the Khaddar programme, the Hindu Mahasabha will have to propagate the important militarisation programme. The normal constructive programmes of Sanghatan, Shuddhi, rescue work etc., will have also to be kept up. The Mahasabha can thus only devote a section of its man power to the direct action movement.

The Mahasabha will not preach against war efforts or militarisation. It is believed by some people that there can be no movement of direct action unless you oppose war efforts. But this is a misconception. On a little thought it will be seen that there is no inseparable or inevitable connection between the two-namely, direct action and opposition to war efforts.

#### It Can Be Done!

The Hindu Sabha movement, if and when it is launched, will seek to prove, by concrete example, that direct action for stressing a political objective need not at all touch the war efforts. For the political demands will survive even after the war is over and were in force even before the war.

The Mahasabha would not ask its volunteers to seek jail somehow. Jailfilling will not be the aim of their move-The movement would not require ment. Nor will the Manasaous finds on a veryo langamwadi Math Collection, Varanasi Mittitled in State and a Gangoth Gyaan Kosha notice to the authorities of each act in the direct action.

Does the Mahasabha believe that the difficulty of putting many people in jail would embarrass the Government? It does not. The Mahasabha leaders would take up the movement primarily as a demonstration of the intensity and urgency of their demands and their readiness to suffer for them.

#### Settle Now, War Or No War

Of all the problems facing Hindudom the plight of Hindus in Muslim governed or Muslim majority provinces is the gravest and most urgent. So also is the veto given to minorities in framing the future constitution. That point should be placed in the forefront of the movement. Let every Hindu volunteer who suffers, feel that he is suffering for the sake of the Sind and Frontier and Bengal Hindus. All the solicitude for minorities is forgotten by Britishers, when the question of Hindu minorities in Sind, Bengal and Frontier is before them. The plight of Hindus in these provinces is a problem which cannot wait till the end of the war, it must be solved to the satisfaction of the Hindus. as soon as possible; war or no war.

## Let's Have A Break!

On this crucial point the Mahasabha should risk a break with the Government, rather than submit to the present tyranny.

As jail-filling is not the objective to the Mahasabha defence will be allowed if necessary in Courts, as was done in the Hyderabad Civil Resistance. The Hindu Sabha plan will be neither for embarrassment or non-embarassment. For that does not depend on the intention. It will be for the demonstration of their intensity on particular problems, both to the people and the Government.

The meeting of the Council of Action at Calcutta on 5th and 6th April will have to strike out a plan. The Working Committee will give the final word on the negotiation. The Council of Action will then perhaps nominate one single dictator for the movement. That is the most practicable method with in proper limits.

All this is only a forecast. The Working Committee is the final arbiter to decide the issue and the Council of Action to determine the method."

## NEW INDIA LEAGUE NOTES

By J. L. DAVIDGE

#### India is Nearing Disaster

In India the waste of outstanding ability is perhaps greater than anywhere in the world. Men of great vision and statesmanlike quality are drowned in a welter of party loyalties, and no statutory provision exists to co-opt their priceless services. Not even the Viceroy has any authority to nominate them to his Executive Council unless they represent some large national interest. There are many distinguished leaders among those attending the Bombay Conference today whose accumulated wisdom, could they but have their sway, would lift India on to the highroad of her duty. But the electorate denies them the power to use it. To such a low ebb has political morality sunk in this country that the party in power not only overwhelms the ablest men who do not belong to the party, but the Ministers it does return desert their offices and go to jail and waste their time and energy in futile protestations instead of dynamically swinging the country into the war and building a Constitution to immediately the war is ended. operate crisis in India was well summed up a lew days ago by Sir Tej Bahadur Sapru, president of the Bombay Conference, Who said the last few years have been years of chaos and not of constructive Work, and he was quite rightly emphatic that the present "interminable contro-Versies are going to end in disaster," we are very heare that disaster.

All the more reason, then, why the British Government in India should accede to the national demand for a strong central government representing the real leaders of public opinion. To what is the stalemate due but to the predominance of sectional or party interests - Pakistan, Satyagraha? With a united body of leaders of the real India-and not merely Congress India -all these party catch-cries and party interests would be submerged and India herself would become paramount. Even if the Congress talent wasting in jail could not be mobilized, the real leaders would be leading.

Democracy in India has come to be government by the Plausible. Electioneering is plausibility against plausibility, with a substratum of truth in each. Psychologically the most cunning plausibility wins the day, as Satyagraha is winning today—the very negation of honest-to-goodness virile government, a negation which is setting back the clock of India's progress. The people as a whole are never interested in government-most of them find it difficult enough to earn a living, but they are learning here and there and everywhere that if they would governed, they must choose wise men and women and not anti-nationalists and glamoured Satyagrahis who desert their posts and leave their country in the lurch in the deepest crisis of her long asi Digito de By Sherantise Bangoti Gyaan Kosha

where popular power is not used to establish wisdom in government. Satyagrahis are proving it. hope that the Bombay Conference will offset this lapse by bringing wisdom into power.

Democracy is suffering growing pains here no less than in America. After the war India will move rapidly forward, improving her social system, achieving Dominion Status, and taking a front rank place among the Nations, as she is in fact the Mother of the Nations. But it will need what Sir Henry Howard calls the "aristocracy of merit" to maintain, as it does now to initiate that forward movement. A truer phrase is the "autocracy of the wise" -that is the true democracy-and we are told on very high authority that the autocracy of the wise is the salvation of the ignorant. India has enjoyed this best form of government in the past, and the sooner it returns the happier she will be.

#### America's Wastage

A waste of able leadership is noted too in the United States of America, where an effort is being made to keep the senior statesmen in public life instead of relegating them to obscurity and desuctude of private life. The authors of the American Constitution never intended that the men who are defeated in the presidential elections should be lost to public service, but that they should hold office. The 1787 Constitution specifies: "In every case, after the choice of the President, the person having the greatest number of 

Willkie would today be Vice-President, He is denied that office by the 12th Amendment of 1804 which enables the electors to designate their choice for President and Vice-President respectively.

A great amount of splendid talent is lost to the nation as the defeated candidate sinks back into obscurity, for example, Mr. Alf Landon, Mr. Alfred E. Smith, Mr. John W. Davis, Mr. James M Cox. The time has come to stop this waste of brilliant leadership, says Thomas E. Dewey, District Attorney, New York County, in the Readers' Digest, by so amending the Constitution that every ex-President, every ex-Vice-President, and every presidential nominee receiving the second largest number of votes may become for life United States Senators-at-Large. This system would bring back ex-President Hoover, ex-President Garner, and ex-Vice-President Dawes, besides those above mentioned, all men of vast experience and administrative ability.

Mr. Dewey suggests that the United States may take a leaf from Britain. If the British system were the same as the American, the Prime Minister, Churchill, would have disappeared from public life twenty years ago. has been preserved to the nation as a member of Parliament. even proposes that the invaluable experience of every President should be preserved in Washington after he leaves office and be applied to the affairs. His amendment would undoub. tedly strengthen the administration and already recognized the need for the help of the ablest students of government, irrespective of party; in calling Mr. Stimson and Colonel Knox to his Cabinet.

#### Government by the Wise

Britain is for the first time in her history being governed by her wisest citizens. The war has pooled Britain's resources of wisdom and given the governing power to the wisest of her leaders much more completely than in the war of 1914-18. The question is whether the real British democracy of today will last after the war, when its present efficient leadership will be

needed even more in world reconstruction. With few exceptions, Switzerland for example, it needs, it would appear, a catastrophic crisis to bring the wisdom of democracy to the top and to keep it paramount. In ordinary times democracy is not wise; it tends to reject its wisest. In India the wisest are not in power; otherwise this negative drift of Gandhism would have been stopped. We are faced with the fact that the brains of the Congress party are wasting in jail, and thousands of followers are courting arrest instead of constructively helping the country.

# MYSORE DEWAN'S TOUR IN HASSAN DISTRICT A Distinguished and Philanthropic Mysorean Honoured A Unique Function

By K. S. RAO

Though the Dewan's tour was very short this time and lasted only for two days, yet it was sweet and was so crowded with interesting engagements and programmes that the Dewan had hardly breathing and sufficient time to take rest after his recent slight indisposition. Sir Mirza is one who neither there is a call to him from the public his fellow-men to the best of his ability longing to do as much good to as many his successful and has been the secret of

decade and a half. He thinks himself to be the servant of the people and has dedicated his life to make Mysore the envy of not only India but also the whole world.

#### Day of Bustling Activity at Hole-Narasipur

there is a call to him from the public his fellow-men to the best of his ability longing to do as much good to as many his successfulce-o Jangamwad Man Scheet of Administration for a

Sir Mirza-M. Ismail arrived at Hole-Narasipur by train on the early morning of Sunday the 6th instant and was accorded a hearty welcome at the Station by the towns people. Rajakarya-prasakta Diwan Bahadur K. Rama-prasakta Diwan Bahadur K. Rama-prasak

to his house by his townspeople with music and bag-pipe. The town had appearance and a festive put on innumerable ever green pandals and arches were erected all along the route two distinguished to welcome the guests of the day.

The Dewan accompanied by prominent District Officers other place for Arakalgud left the 8 A. M. on inspection and was cheered all along the route by village people who had mustered in large numbers to have a glimpse of their popular Dewan who was doing so much for them and to represent their grievances and have them redressed then and there. Several representations made to the were Administrative head of the state who sympathetic answers and assurances. The cry of the villagers in these parts was for more pure water and more wells and when the Dewan directed them to the Deputy Commissioner, the reply of these unsophisticavillagers was very simple and touching and showed their implicit confidence and trust in the Dewan who they thought, was their only guardian-Angel who could readily come to their rescue in their dire need and necessity. They said, "There is no use of approaching the district heads. It is only when you come to these parts, though at rare intervals, that we can expect some prompt relief and boons and if you do not grant them now we do not get them at all" and the Dewan ordered the immediate sinking of a few wells and told Mr. T. Ramaiya, the Deputy Comsome dayso kencewto Macqualinton himself Digitized Materialy editorpital on 29th January with the progress made. The Dewan 1929 said, "your greatest source of pride

returned to Hole Narasipur at 11 after covering a distance of nearly 40 miles and giving proper instructions to the several officers concerned. He opened the Veterinary Hospital gifted by Mr. N. Krishnaswamy Rao in memory of late Rai Bahadur Bakshi Narasappa.

## "Bombayi Ramaswamy" Honoured

Thirty-three years back, this distinguished son of the soil went to Bombay in quest of employment for livelihood and became the favoured child of fortune by his earnestness, enthusiasm, hardwork and sense of duty and to his native place has returned with retirement loaded after honour. fortune, good name and His munificent benefactions in the State have won for him Royal approbation and esteem and His Highness' first commendable act after his accession to the Throne was the conferment of the title of "Rajakaryaprasakta" to this worthy son of the State who is not only an asset but a pride and honour to every Diwan Bahadur is more Mysorean. familiarly known to his fellow-men as "Bombayi Ramaswamy" and Mr. Ramaswamy likes this simple name like late Mr. G. K. Gokhale and it is in the fitness of things that Sir Mirza M. Ismail should have been chosen to unveil the portraits of Diwan Bahadur in Srimati Narasamma's Maternity Hospital built and founded by Mr. Ramaswamy in fond and loving memory of Sri Narasamma, the noble and worthy mother who gave birth to this famous son and His Highness the late Sri Krishnara jendra Wadiyar Bahadur of revered memory, when declaring open

to day lies in what I may describe as the practical patriotism of Rao Sahib now Diwan Bahadur) K. Ramaswamiah. There is no more worthy object of charity than the relief of suffering. It is nature's decree that women should suffer in a way that men cannot realise in order to bring more men into the world but what nature has decreed man his aggravated and the sum total of suffering that comes upon women at this time in this country is appalling to think of. There can be no better deed than to relieve that suffering in any way in which it is possible to relieve it." But whoever dreamt that the cruel hand of Death would snatch away such a saintly Ruler so suddenly and that it would be left to his faithful and devoted Valet "to mourn his loss and to finish the work left by his Royal Master unfnished!" Sir Mirza M. Ismail, in his interesting speech, bore eloquent testimony to the qualities of head and heart of the great philanthropist and donor of the Hospital and wished Mr. Ramaswamy many more years of useful and Public life. The public meeting held at 5 P.M. under the distinguished presidency of Rajasabhabhushana Diwan Bahadur K. R. Srinivasa Iyengar, M.A., Retired Member of Council, to present Mr. Ramaswamy with an address and Casket was a unique one in the and Dhanalakshmi Theatre was overflowing with human faces and was full to the brim. Nearly 3 to 4 thousand people had assembled there to greet the hero of the day and sent up vociferous cheers when Diwan Bahadur entered the hall accom-

D. Sakamma, Professor B. M. Srikantiah, Messrs. B.S. Puttaswamy, N. Balakrishniah, Bale Siddalingasetti, H. Venkataramiah of Tumkur, H. Nanjundiah District and Sessions Judge, Mirle Lakshminaranappa, Advocate-General, T. Ramaiya, Deputy Commissioner and many others graced the occasion with their presence and the audience was fully representative in character. After invocation songs, Mr. G. P. Subbaswamy, the energetic Secretary of the Entertainment Committee read some congratulatory messages received from distant places and the total number of such messages received was 138. Sir M. Visweswaraya, Sir P. S. Sivaswamy Iyer, Sir Charles Todhunter. Sir Setalvad, Sir G. V. (Bevoor), Diwan Bahadur S. P. Rajagopalachari of Gwalior and Mr. Francis Low, Editor of Times of India of Bombay were some notable persons who conveyed their congratulations and good wishes to Mr. K. Ramaswamy and Sir M. Visweswaraya in his message, said that Diwan Bahadur was specially noted for his industry, capacity A. Srikantiah, and enterprise. Mr. read the long Pleader of Arakalgud address with the beautiful photo of Sri-Hospital Maternity Narasamma's printed at the top of the address and presented the same to Mr. Ramaswamy who was profusely garlanded amidst deafening cheers. Mr. Ramaswamy gave a suitable reply befitting the occasion and said that he would feel amply rewarded if his ambition to dedicate all his wealth, experience and worldly knowledge for the moral and material improvement of his fellow-Bahadur entered the hall accommaterial improvement of material improvement of

economic and industrial prosperity of not only of Hole-Narasipur but also of Mysore State, as a whole. His interesting and instructive speech of 16 pages breathes his high sense of patriotism and unselfish desire to better the lot of humanity. The Chairman complimented Mr. Ramaswamy on the high honor that was conferred on him by His Highness and congratulated him on his excellent and selfless deeds of charity and blessed him with long life and prosperity. may be incidentally mentioned here that Mr. Ramaswamy was responsible for the construction of the Gateway of India, Council Hall, Royal Institute, Museum and High Court Extension buildings. The function came to a close with one or two beautiful dances organised by Vinodaratnakara Gubbi Veeranna and Music (Violin) by Astan Vidwan Sangeetha Ratna Chowdiah. This entertainment will be long remembered and will be an incentive to other public workers.

#### Dewan at "Poor man's Ooty" and Holy Place.

me since my late Royal Master used to come to this place very often and I shall do all that it lies in my power to improve Hassan and give all sanitary and social amenities said Sir Mirza Ismail when replying to the speech of Mr. Ramaswamy, President of Hassan Town Municipality after dinner arranged at Mahilasamaj Building on Monday the 7th April in honour of Dewan's visit and Hassan has certainly become a place of pilgrimage and a place of pilgrimage and

Sir Mirza M. Ismail left the T. B. at 8 A. M. on 7th and inspected the new Police buildings under construction, the Park, the Mahilasamaj, Sri Hanuman temple, Sri Chamarajendra Hospital, The Mysore Implements Factory and went round the interior of the old town and returned at 11. Children have a special attraction to the Dewan and he takes immense pleasure to talk, move and play with them and it was a happy sight to see him distributing sweets to every child assembled at the Mahila Samaj which was kept scrupulously clean and neat with all children's toys arranged in proper order. It was a juvenile and children's section of Baroda Library in miniature and organisers of this useful Institution deserve to be complimented on the splendid work they are doing. visit to Hanuman temple shows another estimable side of the Dewan's character that he is highly tolerant of all religions and shows the same respect and reverence as he shows towards his religion. Mysore Implements Factory under the management of Mr. Venkatanaranappa is another paying industrial enterprise which has reared its head and the Dewan advised the Chairman to employ as many Mysoreans as possible in the Factory and try to make them Sri Chamarajendra Hospital is an impossing building in the heart of the town and is becoming more and more popular and the total number of The District Officers of Hassan entertained Sir Mirza Ismail in-patients is 97. at Tea at Gandekatti village Forest Lodge at 5-30 P. M. and the Dewan

forest and in enjoyable social converstion. He gave audience to many important officials and non-officials and received a number of petitions and netitioners to whom he gave courteous and satisfactory replies. He follows the example of late Maharaja Sir Kishan Prasad of Hyderabad in distributing money to the poor and sweets to children wherever he goes and he dreams of a Mysore when every one will be happy, contented and live a higher standard of

living by increasing the earning capacity. Mr. T. Ramaiya, the popular Deputy Commissioner of Hassan District ably assisted by Mr. H. G. Rajasekhara Vaderu, the Amildar of Hassan, took great pains in making the Dewan's tour very comfortable and successful. The Dewan left Hassan for Bangalore on the night of 7th after thanking all and shaking hands with some prominent people assembled at the Railway Station to bid him "An Revoir"

#### **BRITISH NOTES**

#### BY ROBERT WILLIAMSON

## Twenty Two Locomotives

ARE GOING FROM BRITAIN TO TURKEY

Twenty-two locomotives, built in Glasgow for war service in France, have been purchased with other equipment by the Turkish Ministry of Communications. They are similar to the locomotives introduced five years by the London Midland Scottish Railway.

With them a number of railway Wagons, built also for France, are being tent on from Britain to Turkey.

# Mice Were Given Pneumonia

AND NOW IT CAN BE CURED FOR 9/-Six hundred and ninety two families of mice were given pneumonia and died before a London bacteriologist, who was treating them with experimental teating them with experimental fusions.

Gure Pleumonia CC-O. Jangan Wadi Wallieblectloh, Varanasi Digitized By Siddhanta eGangotri Gyaan Kosha

Working in the London laboratory of a firm of manufacturing chemists, Dr. Lionel Whitby, bacteriologist to the Middlesex Hospital, tried again. As if by magic the 693rd family of dying mice revived.

Thus it is that pneumonia, and the conditions caused by the coccus associated with that disease-cerebral spinalmeningitis (spotted fever) and the dreaded social diseases-have all become amenable to 693, a treatment which is at once cheap, simple and comparatively painless.

To-day 693 (sulphapyridine) is saving the lives of many thousands of British soldiers, sailors and airmen while the man who discovered it is quietly serving as a colonel in charge of blood trans-

#### Indian Sugar Factory

RECEIVES COMPLETE NEW PLANT FROM BRITAIN

Machinery for a complete sugar factory for India is one item in the war-time export orders of a Scottish engineering firm amounting to 1,000 tons and estimated at £70,000. Most of them were for cane sugar machinery and mineral oil refining plant for Burma, Persia and the Near East.

The machinery for India was dispatched in several shipments and nothing has been lost in transit. The plant is now being erected on the factory site and it is expected to be ready for full operation during the coming Indian cane sugar season.

#### King Grows Flax for Greek Soldier's Kilts

ORDERS MORE SANDRINGHAM ACRES
TO BE PLOUGHED UP

The King has ordered a further supply of the best Canadian pedigree seed for several score of acres at Sandringham which he has decided to bring under the plough to grow more flax for the new Norfolk industry begun by his father a few years ago.

To-day flax grown in Norfolk is a valuable contribution to the needs of the fine line and damask makers in Northern Ireland, two of whose former sources of supply, in Belgium and Holland, are now entirely closed. The greater part of these lovely damasks woven in Ulster are destined for export to the United States with whom this trade is worth many millions a year in 1939 the States imported 22,000,000

dollars worth, mostly from the United Kingdom.

More interesting, at the moment, is the supply of Ulster linen to the troops of Greece. Linen to make "fustanella" or kilt of the Greek regiments of Evzones has been exported from Ulster to Greece for some years. It is still regarded as an essential part of their equipment: the red skull can and tassel, the sleeveless jacket, and chiefly the kilt on flounced skirit of Ulster linen worn over the tights of lambskin wool and finishing with the shoes of rope soles and turned-up toes with black pompoms.

It was when he paid a two day visit to Sandringham some weeks ago that the King discussed the whole problem of next year's flax crops with his agent, Mr. Fellowes, who had special leave from his military duties with the Scots Guards for the occasion. Then the King, who had made a careful study of reports sent him by the Ministry of the Government of Agriculture, Northern Ireland, and the Linen Trade Association, told Mr. Fellowes that he considered it of the first importance to increase the flax output of this country, and, to give other Norfolk land owners and farmers a lead, he had decided to set aside a much larger proportion of his land for the purpose this year.

Ulster linen makers, delighted at the King's interest in their industry, recently caused approaches to be made to present the King and Queen with some especially fine sheets and But linen, woven from their own flax. But the King and Queen who already have the King and Queen who already have two superfine has fire the control of the co

linen made from Sandringham flax, a souvenir of their Coronation visit, declined the gift. The King has decided that all such courtesy gifts, especially of vital export materials. must be postponed until after the war.

#### china's New Waterworks

ARE BEING BUILT FROM BRITAIN THE BURMA ROAD

Beyond the Burma Road, in the Szcheuan Province, British hydraulic engineers are now going full speed ahead on two of China's vast new electrical undertakings.

Throughout the bombing of the Road, Great Britain was sending continuous supplies of machinery into China whose water supply is one of the most abundant in the world.

Germany is no longer able to compete with Britain in supplying machinery for harnessing this water power, not only because German ships cannot get across the seas but also because the Germans have no nickel, cobalt or chromium to spare, and these metals are essential to machinery which comes into contact with water.

The Germans carried Eire's gigantic Shannon scheme, but it is significant that Eire's new scheme, the harnessing of the swift-moving waters of the Liffey, has been given to British engineers.

In war time Britain is sending hydraulic machinery not only over to Rite and out to China but to Canada, New Zealand, Tanganyika, Mauritius Turkey. CC-O. Jangamwadi Math Collection, Varanasi Digitized By Siddhanta eGangotri Gyaan Kosha

## World Bullion Headquarters

GREAT NEW BUILDING IN HATTON GARDEN, LONDON

The world's clearing house for precious metals will be one of the most conspicuous buildings to rise up in London when the war is over.

The site of this great new block is only half a mile from St. Paul's Cathedral, and at present houses part of an organisation with an international repute for the refining and preparation of precious metals.

Long associated with the history of platinum refining, this organisation produced, in 1876, an International Standard Metre in an alloy of ten per cent Tridio-Platinum. It was made to the order of the Paris Commission International du Metre, and duplicates were subsequently ordered by many governments including those of Argentine and Brazil.

Among its other activities are the mauufacture of rolled gold and liquid gold, both of which were developed during the last war when German supplies ceased to be available. Since 1914, Great Britain has not only met her own requirements in these products but has also developed an export trade of very considerable value in them. Buyers in many countries are to-day familiar with British rolled gold for the manufacture of jewellery, optical and fancy goods, as well as British liquid gold and liquid platinum for the fired decoration of porcelain, glass and

# Miners' Shirt Cloth for Smart Women

BRITAIN'S WOOL FASHIONS THIS
SPRING

Portugal is buying three times as many woollen goods from Great Britain as before the war. Woollen tops used to come from France and Belgium. Now all of them, and yarns and tissues too, are from Britain where Portugal is also getting to-day more of the pile fabrics and imitation furs once bought from Central Europe.

Already there is a demand, not only from Portugal but from the Dominions, South America, and the United States for Britain's 1941 novelties in wool. Bianca Mosca, lately of Paris, has turned into six models for overseas the traditional woollens of Wales from which are made the shirts of the Welsh

miners and the nightdresses of their womenfolk. The red flannel nights gown has become a woman's morning dress; the miner's shirt is a tailor-made suit, decorated with whortleberry buttons.

Then there is the surprise return to industry of hundreds of the wooden blocks used in Queen Victoria's time to print frilly chintz for four-posters. The old designs are now being widely used on wool for tea gowns, shirts, summer frocks, pyjarnas, evening dresses and ties. Paquin is helping.

Lastly, there is the war-time fashion for stockings in wool, some of them knee-length with ornamental tassel garters; and they are being made to match jumpers, two-piece sets, hats and scarves.

All in wool.

## POTENTIALITIES OF COCHIN REFORMS

By C. S. SUBRAMANIA AIYAR

Recent discussions in the Cochin Legislative Council regarding the above matter call for some analysis of the Cochin Scheme. Under the Scheme there is a permanent division of Government into reserved and transferred according to sec. 4 which precludes conferring of full Responsible Government under sec. 8. The other sections also support this view.

But section 5 (2) (b) of the constitution other words, Maharaja's appoint tion coupled with sec. 8 and sec. 4 of Dewan must coincide with the life of the Dewan must coincide with the life of Dewan

ultimate legal responsibility would rest with His Highness and the Dewan.

Germany is no longer able

Since the new Act makes a departure from the old Legislative Council Act and the Montford Act of 1919 in regard to constitution of the Legislative Council, the Dewan's office being, under sec. 13 made parts and parcel of the Council gets dissolved with the dissolution of the council, etc. Consequently, sec. 5 has to be used consistently with 13. In other words, Maharaja's appointment of Dewan must coincide with the life of the Council. And as a logical of the Council. And as a logical correlativate egangotri Gyaan Korhaust receive ment of the Dewan Korhaust receive

consistently with old conventions permission form the Paramount Power at the constitution of each council. Section 19 is an additional section giving the Dewan right to preside. Section 54 recognises the present Act and section 57 repeals the old Legislative Council Act. Thus the result of the above analysis is that in the interval between the dissolution of one council and constitution of another the same candidate or other officer must be specially authorised by His Highness to do the duties of the Dewan. The elected minister, of course, can have a further six months' period of office within which time the fresh council can be constituted. Thus the Dewan resembles the office of the American President while the minister occupied the position of the minister of a British Cabinet. Therefore, both the Dewan and the Minister must hereafter be popular with the members of the Council which fact will largely weigh with His Highness in conferring appointment on them.

By making the office of the Dewan Part of the Council another legal result follows: Under sec. 20 the Dewan is bound by the determination of the Council by a majority vote. And as the Dewan represents His Highness

Replying to the mangaret addressing

Princes and that they mere not p to the ordered propries of miss

that hey were published passing a

under sec. 5-2-b in all capacities His Highness in turn is also bound by the verdict by such a determination except in cases where the powers of both are specially reserved in the constitution.

The Dewan's powers too under section 5 (2) (b) are to be used only subject to the constitution since His Highness himself is bound by the same. (De Keyser's Royal Hotel Case in 1920 -Appeal cases). Section 56 can have, therefore only a controlled application; so also section 5 (2) (b). Section 4 which constitutes the Executive is subject to other sections in the Act.

The office of the Dewan therefore resembles that of the American President and sec. 5 does not preclude the office of the Dewan being elected as the American President.

Similar conventions regarding such appointment can also grow in Cochin. Thus though there is a permanent Dyarchy in Cochin under the present constitution, the result of its proper working will conduce to a healthy combination of both the British and the American models. Hence both the elected and the nominated Ministers will have to command the confidence of the Council as both are part of the Council. (Vide: My Bar Council Lectures on Indian States and the Rule of Law.)

set they about these both to represent to the Snoply Council of

loud Advance Commercial Pour

Rationing Contenant as the Local Addiency Was Saught Committees and

## INDIAN STATES' AFFAIRS

SHOW THE MINIOUS TO BUILD ATTRICT OF

By T. V. M.

#### The Chamber of Princes

and bugan rate of many or or bright

The Indian States are now passing through a period of stress and difficulty. From the point of view of their administration they are being attacked by a section of the public. In their anxiety to help Great Britain in the war many of them are placing their best resources, both men and money at the service of the British, in spite of the strain they are put to. His Excellency the crown Representative while acknowledging their help in the war reminds the princes frequently and in plain words that the welfare of their subjects should be their primary concern in their administration. In all these ways the Princes are passing through a period of stress.

sagaigution, the result of its prop r

This year the Chamber of Princes had an important session at Delhi in March last, which was attended by about 45 princes. Opening its session His Excellency expressed his warm appreciation of the contributions of the Indian States to the war under the inspiring leadership of Their Highnesses and said that the Indian States in common with British India would be represented on the Supply Council of the Eastern Group as also in the Export Advisory Committee, the Petrol Rafioning Conference, the six Local Advisory War Supply Committees and by the Government of India. The Collection, Varanasi Digitized By Sidely 1st of Angle Collection, Varanasi Digitized By Sidely 1st of Angle Charles Collection, Varanasi Digitized By Sidely 1st of Angle Charles Collection, Varanasi Digitized By Sidely 1st of Angle Charles Collection, Varanasi Digitized By Sidely 1st of Angle Charles Collection, Varanasi Digitized By Sidely 1st of Angle Charles Collection, Varanasi Digitized By Sidely 1st of Angle Charles Collection, Varanasi Digitized By Sidely 1st of Angle Charles Collection, Varanasi Digitized By Sidely 1st of Angle Charles Collection, Varanasi Digitized By Sidely 1st of Angle Charles Collection, Varanasi Digitized By Sidely 1st of Angle Charles Collection, Varanasi Digitized By Sidely 1st of Angle Charles Collection, Varanasi Digitized By Sidely 1st of Angle Charles Collection, Varanasi Digitized By Sidely 1st of Angle Charles Collection, Varanasi Digitized By Sidely 1st of Angle Charles Char

Adverting to another subject His Excellency impressed on the princely the importance of safeguarding of their heritage. and advised them to continue to deserve the reverence of their subjects and to strengthen and buttress the foundations upon which it rested. "For," His Excellency said, "this is a time of changing ideas and of new political conceptions, and the importance of taking such measures and taking them in time needs no emphasis from me...... Union and cooperation are the foundation and source of strength ..... You should not allow yourselves or your advisers to be diverted by any considerations of a personal character from ensuring that where cooperation is necessary it shall take a form which no reasonable critic can assail on the ground that it is half-hearted. Such cooperation must, I recognise, involve involve it must as some surrender, or, as I should prefer sacrifices to say, some pooling, of cherished sovereignty. But the need for such sacrifices is a stark reality, and I am wholly satisfied that those sacrifices, when they are made, will be amply repaid by results."

Replying to the inaugural address the Princes said that they were not averse to the ordered progress of India and that they were publicly associated with the desire to secure for India the fullest freedom and the highest status under

assured His Excellency that when the time came, the Indian Princes would not be found wanting in any reasonable contribution which they might be called upon to make for the discharge of their obligations to the crown and towards the ordered progress of their States and their motherland. They wholeheartedly welcomed the declaration made by His Excellency on August 8, 1940 and its elucidation by the Secretary of State, in the House of Commons which left it to a body representatives of the principal elements in India's national life, including the Indian States to devise the frame work of the new constitution on the basis of a free and friendly agreement, subject to the due fulfilment of the treaty and other solemn obligations resting on His Majesty's Government.

Regarding the combination of States in administrative matters they said:—

"Your Excellency has also referred in your address to the suggestions made by you, in your previous addresses to the Chamber, that it is desirable for the smaller States with limited resources, to co-operate and combine in matters of administration so far as it may be necessary and practicable. This question has been receiving our careful and active consideration from all the view-points involved, and relying on Your Excellency's respect for the traditions of the Indian States and for the pledges given to the States, both big and small pronouncements guaranteeing their laternal autonomy and integrity, we the it as understood that Your Excellency's suggestions are intended to co-operation, on a voluntary

basis, having due regard to local conditions, in certain services of administration, without impairing the integrity and sovereignty of the States concerned. In order to encourage co-operative grouping on the aforesaid lines, we regard it essential that the proposed combination should proceed on the free consent and the voluntary co-operation of the Rulers themselves, and that it shall not rigidly be limited geographical boundaries of a group, in order that it may inspire mutual confidence and trust, which alone can ensure its smooth working. On this basis, Your Excellency may rely on it that, we and our advisers will not be diverted by any considerations of a personal character from ensuring that where cooperation is necessary it shall take a form which no reasonable critic can assail on the ground that it is halfhearted.

"At the same time there should be no fetish for any rigidity of pattern in a matter of such importance, and where the States concerned put up any reasonable alternative schemes of efficient administration or are prepared to cooperate with other important States, with adequate and efficient machinery in any branch of administration, such proposals may be sympathetically examined and as far as possible, given a fair trial. We would also request that the promise made may be fully implemented so that the Chancellor may be taken in confidence, with regard to the various alternative schemes and asi genericonsideration in order

that the necessary modifications, if any, may be suggested in time, which may make it possible for this Chamber to lend its good offices towards a satisfactory solution of this delicate problem. Your Excellency has been pleased to state that your suggestions regarding joint services have been welcomed by many Princes and steps are being taken to adopt them in many parts of India with visible, though not as yet spectacular, results. Your Excellency would doubtless recognise that if the visible results have not been as spectacular as expected by Your Excellency, this has not been due to any deliberate indifference on the part of the Princes concerned. The preoccupations of the States with war work perforce have resulted in some of these problems not receiving the attention which they would have received in normal peace time. Moreover, it will be recognised by all fair-minded persons that in the sphere of reform, prudence and farsight often enjoin, even on the most ardent reformer, the duty of paying due regard to local conditions and resources."

The Chamber passed a resolution requesting the Crown Representative to revive the proposal for establishing a War Advisory Council. The Jam Sahib of Nawanagar who moved the resolution reviewed in brief the contribution made by the States to the war effort and reiterated the determination of the Indian Princes to continue to put forth their best efforts for the achievement of the final victory. He said that the collections in cash from the States towards the various war purposes fund upto January 1941 amounted approximately to Rs. 1,81,92,000 nonrecurring

and Rs. 41,71,000 recurring. Besides they had contributed to the interest free Bonds amounting to Rs. 1,13,00,000 and to three percent Defence Bonds amounting to Rs. 66,00,000.

#### Population in the States

A period of peace is usually marked by a good rise in the population of a country. According to the census of 1931 the Indian States which formed a third of the whole of India had a fifth of the Indian population. The census recently taken of the population of India, both Indian and British, shows that there has been a steady and marked rise in the population of the country. The Indian States also have shared this rise; but it is too soon to have correct statistics for the rise in their population. But the following available details in some of the leading States in the country may be read with interest:-

In Mysore it is estimated that the total population of the State according to the recent census will be about seventy two and a half lakhs as against sixty five lakhs in 1931. This increase of about ten percent is considered to be normal in the Indian conditions. The census taken in the State contains certain interesting features. It includes valuable information regarding development of the resources of the State, the growth of industries, large and small, an economic survey, a cattle census correlated with the population of the State, essential rural and urban statistics, a survey of the house room available for each family in urban areas and a census of cottage and rural indus-The Census Report will also contain a histopical review of the deve-

lopment of every phase of activity in Mysore from the rendition up to the present day. The preliminary report indicates that the urban population has been on a larger increase. Bangalore city is said to have doubled itself in population from one lakh to two lakhs while the cantonment area shows an increase from 134,000 to 152,000. Mysore city has an increase of 37,000, the population recorded in the previous census being 144,000. The population of the Kolar Gold Field area has increased from 95,000 to 131,000. Even a census was taken of the beggars in Bangalore. According to it there are 5800 beggars in the area of whom 2500 are classed as able bodied and fit for work, all no beorganness diow , new

The total population of Travancore, according to the recent census comes approximately to six million seventy thousand of which two million and eighty-nine thousand are literate, working out an average of 47.6 percent. Literacy in 1931 was 28.9 percent. The increase in the population of the State is 19.1 percent. Literacy has made abnormal strides among the women in Travancore. It has doubled during the last decade from 16.8 percent of the female population to 36.7 percent according to the census. appears that of the total female population of three million and twenty five thousand in the State, over one million one hundred thousand are literate in

The census in the Cochin State discloses an increase of 18 percent in the
population of the State. While in 1931
it has risen to 1,422,400 now. The

population of females in 1931 was 15,390 in excess of females while in 1941 it is found to be about 29,400. The male population in 1931 was 589,813 while in 1941 it is found to have risen to about 696,400.

The total population of the Pudukottah State according to the recent census is 438,373 an increase of 9.4 percent over the figures of the last census the number of males being 212,890 and femals 225,433. About 60,730 people are literate of whom 52,310 are males and 8,420 are females. More than half the male population of the town of Pudukottah is literate while female literacy is also high in the town. The total population of the town is 34180, an increase of 18.7 percent over the figures of the last census of which 17.189 are males and 16,991 are females. The total number of children of school going age within the municipality is 4613

The details of the census for the States in North India are not available now. But the city of Baroda appears to contain according to the recent census a population of 153,308 persons (84663 males and 68,645 females) which shows an increase in population during the last decade by about 36 per cent. Of the total population now counted it is found that 60380 are literates of whom 43,430 are males and 16,950 are females.

The census figures for Bhopal show that the population of the State has increased from 7,29,955 in 1931 to about nine lakhs. The census returns for the Bhopal city alone show an ninoccase of 130 per cent in its literate population. The total population

of the city has risen from 61,037 in 1931 to 75,182 in 1941. Literates have increased from 7,682 to 17,772.

In the city of Jodhpur and its suburbs the present population has been returned as one lakh and twenty-six thousand, showing an increase of 32,000 or 34 per cent over the last census figures. The population of the city and its suburbs in the last census was 94000. The number of literate persons in the city has been found to be 31,000 the ratio of literate males to females being 4:1.

#### Baroda

Assembly met early in March last when Sir V. T. Krishnamachariar the Dewan of the State reviewed in brief the progress of the State during the year. In the course of his address he said:—

"We are all following the course of the war with keen and anxious interest The campaigns in Africa, in which troops from this country are taking part, conceived and executed with daring and brilliance, have led to the collapse of Italian Africa. Coming to our own war efforts, in my speech at the last meeting, I referred to His Highness the Maharaja's second donation of £50,000. This has been devoted to an object directly connected with the defence of India and applied to the purchase of a trawler for minesweeping and subdetection purposes for the marine Royal Indian Navy to be named 'Baroda.' The second infantry continues to be on war duty and the training of the mechanical transport sections is in progress.

"The season was favourable except in Northern Mehsana and Okhamandal

which suffered from insufficient rainfall. In these areas, suspensions and re-. missions have been sanctioned besides other relief measures which include increased takavi loans and tank, road and other works. The details have already been published in the State Gazette. Members will recall that the Government appointed a Committee to suggest measures for improving the economic conditions of the North Mehsana District. On their report the Government sanctioned a comprehensive programme comprising (i) renewals and repairs to irrigation works: (ii) soil conservation and dry farming including intensive tree-planting; (iii) schemes for rabari colonisation, etc. In the last year, work commenced on the schemes laid down and the Government have directed that funds should be allotted every year till the entire programme is completed. In this connection I invite the special attention of the members to the press note recently issued on 'soil conservation.'

"The Vijapur scheme of the tubewell under the grid system is under execution and orders have been placed for the electrical plant; in the meantime, irrigation will be arranged from five wells with the help of oil engines. The Manekpur project in the Navsari district has been completed and the Umra project is in progress. Mithakhadi project in Okhamandal is also making good progress. Questions have been asked by individual members about the Sabarmati project and the Zankhri project. The former is under discussion with the Bombay Govern-The detailed investigation of ed By Siddhanta e Gangotti Chas hear completed the Zankhri project has hear completed

and it is now proposed to get the estimates scrutinised by an expert specially selected for the purpose.

"Members will be interested to know that good progress is being made with the construction of the Tuberculosis Sanatorium and that the works will be finished in about six months.

"His Highness the Maharaja sanctioned a foundation to perpetuate the memory of our late illustrious Ruler, for the study of Indian culture and civilisation at the Benares University. You have all read the objects of the Foundation and the terms in which the offer was made. You will be glad to learn that the eminent Indian philosopher, Sir Radhakrishnan, has agreed to be the first Professor under the scheme.

#### Bhopal

This is the budget season in India. During this period the Central and Provincial Governments of British India, the governments of the Indian States and the autonomous Corporations, bodies like Municipal Universities and various other bodies Councils, frame their budgets for the year 1941-42. We get some details about the budget estimates made in Bhopal during the month of March last.

The budget estimates for 1941-42 envisaged a net increase of Rs. 3,60,000 in income as against an equal increase in expenditure. The biggest increase in expenditure. The biggest in ead Military" where a sum of Rs. 12 lakhs s against Rs. 698,799 last season. The expenditure under "Social Service" was R. 17,81, 113 oc-more than 25 percent

of the total of the estimated expenditure had been provided for. After meeting all the demands, it is expected to close the year with a surplus of at least Rs. 80,000 which would be added to the opening balance increasing it to Rs. 6 lakhs. The Legislature accorded unanimous approval to the State Government's war policy and war effort.

The Finance Member revealed that during 1940-41 the State had spent Rs. 11,98,799 including the excess in the Budget grant of Rs. 21 lakhs on army and war effort. All savings and excess in income were to be earmarked for the same purpose. In presenting the Budget he said: "H. H. the Nawab of Bhopal has placed the entire resources of his State at the disposal of His Majesty's Government and it is upto us to translate it into reality. We have spent 20 percent of our revenue on the war efforts during the year 1940-41 and I hope we shall be able to do better during the financial year we are now entering".

#### Cochin-Travancore

These are days when electricity is being sought to be put to greater use for industrial purposes. The Pallivasal Hydro Electric scheme supplies energy to a good part of Travancore. Cochin wanted to have a share in the benefits of the scheme, and hence Sir Shanmukham Chetti the Dewan of the State paid a visit to Pallivasal along with Sir C.P. Ramaswami Ayyar, the Dewan of Travancore to have a personal idea of the Project. Subsequently an agreement was entered into between Cochin and Travancore for the former taking i.Digitized BPSiddentafromgotheyaaPalliyasal

Hydro-Electric 'system. This scheme goes to improve the economic condition of two neighbouring States. As C. P. Ramaswami Aiyar truly said these are links in the chain of concord and unity between Travancore and Cochin.

#### Hyderabad.

H. E. H. the Nizam has offered a contribution of Rs. 20 lakhs from his Government to be placed at the disposal of the Admirality for the provision of a corvette for immediate use in combating the submarine menace, according to a press note.

The following telegrams have been exchanged between H. E. H. the Nizam and His Excellency the Viceroy:

Hyderabad, dated March 26 from the Nizam:-"Realising as I and my people do the momentous issues for the whole world which hang on the result of the battle of the Atlantic, I earnestly desire that my State should be granted the opportunity being associated, in some measure, with the Royal Navy in this titanic struggle. I, therefore, offer a contribution from my Government of Rs. 20 lakhs to be placed at the disposal of the Admirality for the provision of a corvette for immediate use in combating submarine menace. It would be a matter for gratification to my State if the ship could bear the name 'Hyderabad'. I shall be most grateful if Your Excellency will convey this offer to His Majesty's Government."

Reply from the Viceroy, New Delhi, dated March 28:-"I have at once telegraphed your Exalted Highness's rupees 66-OHissa Majesty Sol Grover Amerit Digitized To John The ceremony and I am also conveying it to His Majesty. formed at Ratanada Palace. magnificent offer of twenty lakhs of

I will inform you as soon as I have a reply. Meanwhile, allow me to assure your Exalted Highness that this most practical offer of assistance by your Government to the cause in which our united arms are engaged, following as it does the earlier splendid gifts by Your Exalted Highness and by the Hyderabad State will be most deeply appreciated by all the people of the British Commonwealth and their Allies. It is a source of great pride to me that India's contribution to the common cause should be so enhanced by the generosity of Hyderabad."

#### Indore

His Highness the Maharaja Holkar has donated Rs. 10,000 to the Holkar State Red Cross Society and Rs. 10,000' to the Holkar State War Relief Fund from his privy purse. This announcement was made by Rai Bahadur Colonel Dinanath, Prime Minister of Indore, in and Exhibition at opening a Fete Indore in aid of these two funds last month.

#### Jodhpur

The summer season is usually the marriage season among the Hindus, even in the royal families. In the Jodhpur royal family there will soon be a marriage.

The engagement of Maharajkumar Mayuradhwajsingh, Heir Apparent of the Dharangdhara State, to Princess Brijraj Kumari of Jodhpur, and that of his younger brother, Virendrasingh with the sister of the princess, was announced on March 3 at Jodhpur amidst great

The engagement of Maharajkumar Hanuwantsinghiji, Heir Apparent of the lodhpur State, to Princess Krishnakumari of Dharagdhara has been announced. The tika ceremony was performed at Raikabag Palace.

The House of Jhalas ruling at Dharangdhara, Kathiawar, has had bonds of relationship with the Rahtores of Jodhpur from ancient days.

Both the functions were attended by the Resident, Western Rajputana States, sardars and officials. To celebrate the occasion, a public holiday was observed.

#### Mysore

The question of the selection of a site for the generating station at Jog Falls has been before the Government of Mysore for some time past. were two alternative sites in question. The members of the Hydro-electric and Irrigation Committee, after inspection of the two alternative sites fixed upon G. 2 site as the better one for the construction of the generating station. Mr. B. Krishna Rao Superintending Engineer (retired) surveyed this site in 1920 and Mr. B. Rama Rao, State Geologist, recommended it as geologically best suited. The committee have now recommended 50 conversion thereof for administrative "cycles" and sanction and adoption.

The liberal policy of the Mysore Government in affording relief to ryots in areas where the crops had failed is teffected in the report on the adminishation of the Revenue Department of the Year 1939-40, just published.

invested with i the year 1939-40, just published.

Owing to untimely rainfall in some parts of the State during the year under review, 2,329 tanks and rain-fed tracts were notified during the year for the grant of seasonal remissions aggregating Rs. 1,67,030-12-4, inclusive of remissions relating to previous years sanctioned during the year.

The revenue concessions relating to the recovery of revenue and miscellaneous demands were continued during the year. Notice and Isthihar fees amounting to Rs. 43,031 were remitted and khates were restored in 3,108 cases without levying any penalty or upset price.

The year 1939-40 was on the whole a fairly prosperous year for the agriculturists. The average rainfall was 11.62 inches more than that of the previous year and 3.95 inches more than the average for the past 35 years.

#### Nabha

Nabha is one of the three Phulkian States Nabha, Paliala and Jin. It consists of two parts and covers an area of about 1000 square miles, has a population of a little over three lakhs and gets a revenue of about 25 lakhs. There was maladministration in the State for some time past on account of which the Government of India interfered some two years ago. The Ruler of the State had to abdicate. A minor was placed on the throne and during his minority the administration of the State was carried on by Sardar Bahadur Gurdial Singh. Last month His Highness Maharaja Pratap Singh of Nabha was invested with ruling powers.

State forces and a further investment of eight lakhs of rupees in defence bonds and a cash donation of two lakhs for three fighter planes.

His Highness announced the personnel of the Council of Ministers with Mr. Wakefield, I. C. S., as Prime Minister and all the members of the Regency Council, with the addition of Sardar Shivdev Singh, as Ministers. The release of several prisoners was also announced.

Representatives of other Phulkian States attended the durbar.

Mr. C. P. Skrine, Resident, the Punjab States, delivered the following message from the Viceroy to Maharaja Pratap Singh on the occasion:—

"I send Your Highness my very cordial congratulations on your investiture
with ruling powers. I trust that Your
Highness' rule will be marked by progress
in all branches of the administration of
your State and by increasing contentment of the subjects whose interests
have been placed in your Highness'
charge."

The Resident paid a tribute to the services rendered to the State by the

present Home Member, Sardar Bahadur Gurdial Singh, during the minority of the Ruler.

Replying, His Highness expressed gratitude for the careful husbanding of the resources of the State during his minority and added "I have every hope that the future will be one of ordered progress and achievement."

#### Pudukottah

To the Pudukottah Municipal Council only a paid official is appointed by the Durbar as the Chairman. Sometime ago the State Legislature passed a resolution recommending to the Durbar the revision of the Municipal regulation so as to provide for throwing open the office of the Chairman of the Municipal It was accepted Council to election. The paid Municiby the Government. pal chairman of the place went on leave recently and in his place Mr. V. Venkoba Rao, Member, State Legislative Council, and a member of the teaching profession in the State has been appointed honorary non-official Chairman of the Pudukottah Municipality. This is a good instance of the policy of the Durbar in associating in an increasing measure nonofficials in the administration of the State.

#### HISTORY OF INDIA

#### By BHARATIYA ITHIHAS PUBLICATION

The prospectus of the Indian History of India projected by the Bharatiya Itihas Parishad or the Anjuman-i. Tarikh-i-Hindu, Benares, published on the "Vasant Panchami" day shows that the history will be comprehensive

work of 20 volumes, a tentative plan of which has been given. About a hundred scholars, both Hindu and Mohammedan, from all parts of India and Ceylon have promised their cooperated by Siddhanta e Gapartishach and more than ration to the Partishach and

80 of them have formally joined it as associate members, A General Board of Editors has been appointed with the following members:—Sir Jadunath Sarkar, Chairman, Rao Bahadur K. N. Dikshit Director-General of Archæology, Prof. K. A. Nilkanta Sastri, Dr. R. C. Majumdar, Prof. Jay Chandra Vidyalankar, Secretary.

The foreword attached to the prospectus among other things says:—

The question of a comprehensive history of India, written on the co-operative plan by Indian scholars, long felt to be a prime necessity for the enlightement and guidance of our nation, and discussed privately among our research workers of many years past, has now assumed an urgent character from the immense and daily increasing mass of newly discovered materials and ascertained facts relating to India's past from the hands of numberless specialist workers in all the different provinces of ladia and published in many languages and periodicals scattered country. A foreigner, however scholarly over and detached in attitude, cannot possibly know all these, nor can he keep touch with the growing volumes of printed books, articles and brochures of Indian bistorical subjects. That work can be done only by a syndicate of Indian scholars from the different provinces, possessing the necessary linguistic equipment and access to the local Periodical literature. intimate knowledge of the social and coltural background of India which is indispensable for the correct interpretation of our past life and the documents thating to it, can come from a native this combination of the most accurate knowledge and the most responsive sympathy of spirit that can raise history from the rank of a mere bundle of dry facts to that of a piece of philosophy teaching by example.

The principle that our National History shall be written by our own people has, therefore, been adopted in no narrow spirit of national pride. We seek to bring out, as far as human endeavour can bring it out, the whole truth about the evolution of the Indian people through the recorded concealing nothing, belittling nothing, but trying to understand fully the reasons why our ancestors rose in certain ages and fell in others, what contributions to the complex national life of India as it is to-day have been made by the different races or creeds that have made India their home and the different civilisations that have impinged upon this receptive land. We shall endeavour to paint the whole picture, the good things as well as the bad things, in our past record. We shall attempt neither a chauvinistic eulogy of our ancestors nor a "drain inspector's report" about the faults of India and the Indians.

This National History, being meant for all the different provinces of India, will be published simultaneously in Hindi and English: but it is intended to have each volume published later in other Indian languages also as soon as arrangements can be made and finances provided for the purpose.

The Council met again and decided to complete the history of India in ten volumes, three of which are expected to last Digitized By Siddhante e Gangari from howe

#### BOOK REVIEWS

HISTORY OF INDIA

were seem sold has collected to a tonnel officered during make

ECLIPSE-CULT IN THE VEDAS, BIBLE AND KORAN. By Dr. R. Shama Sastry, B.A., Ph.D., Mysore.

The author's research into the secrets of the heavens as known to the ancients has enabled us to have a better knowledge of our ancient culture and sages. The ritualistic life of the sages of the Vedic era is mixed up with phenomena of Eclipses. The literature of the Vedic times was pregnant with allegories, myths, legends and stories of the eclipses of the sun and the moon. The names of the sun, the intercalary months to suplement the lunar year, and other details bear the mathematical relation of revolutions to form cyclesor indicate the common starting point of the sun and the moon. Apart from the familiarity of the ancients with the eclipse-cult, what persistent observers of the heaven were our ancients, the surprising methods of remembering or reckoning their positions or recording of the happenings by legends, making of months, days, seasons and sun-rays all these assume and speak the language of Gods and Goddesses. The Vedic Sage, as interpreted by the author through the eclipsecult is a Prodigy of observation without telescopes, a Master of calculation without being aware of the developments in the modern times and his prayers to Gods in the Calegina Varactical was simplicity awaiting the period. Silver of the principle disciple of simplicity awaiting the austiciant

to carry through his ritual deeds. The author has done his exhaustive research in his previous contribution 'Drapsa' and the present supplement entrenches his old position. It is a creditable piece of work for which the author is very eminently fitted. (19-8-40.) M.V.

THE SANATANA DHARMA OR THE HINDU VIEW OF LIFE. Sri Sankaracharya of Kanchi Kamakoti Peetham. Translated into English from the Original in Tamil by V. R. The Madras Law Sundararaman. Journal Press, Mylapore, Madras.

There are numerous accounts of Mutts of Sri Shankara's creation, intended to spread the cult of Adwaita to the people in India. Sringeri in Mysore, Badrinath in the Himalayas, Puri in Orissa, and Dwaraka in the Bombay Presidency were established in the four corners. Four of the disciples of the Original Teacher were installed in each of the Mutts. central seat of the above Mutts was constituted at Kanchi Kamakoti Pitha. The central seat was later on shifted to Tanjore and Subsequently to Kumbakonam for "political reasons." This Kamakoti Pitha is claimed to exist for 2000 years, and as many as 65 Heads had presided over the seat during the period. Sri Sures the Great Guru. The present occupant

of the seat is said to be the 66th in the order. The Mutts are intended to radiate knowledge of Adwaitha, carry on daily worship, feeding of Brahmins, and traditionising the religious activities of the people. The present occupant was selected to this seat in 1908 at the age of 13, when he had just completed his High school studies. The Swamiji in his pre-ascetic life belonged to the illustrious family of Govinda Dikshitar who lived in the early part of the 17th The present Swamiji century. constantly engaged in delivering lectures and touring round big cities in India. The Mutt excercises a great in an interesting paper how France has committed race suicide by following a policy which has resulted in a fall in the birth-rate in France.

THE EDUCATION REVIEW: Vol. XVII, No. 3 March, 1941.

In an article Mr. V. Narasimham makes a study of the reorganisation of Secondary Education with special telerence to the Government communique issued sometime ago on the subject. He thinks that a re-orientation in the present system of education is highly commendable, and in fact indispensable, and says that the only practical course is to a have a set of parallel institutions offering literary and cultural course, the selection of either course being left to the volition of the parents and their Zamindar's High School, Katuputhur tamines in an article the class room hoblems of a teacher and discusses how they could P. Seshadri of Ajmer deprecates in a

in this book to console him with simple doses of spiritual lessons.

(2-12-40.) M. V.

SRI AUROBINDO: SOME VIEWS ON THE INTERNATIONAL PROB-LEM. Published by Sri Aurobindo Library, G. T. Madras. Price As. 2.

Two reprints are strung together. Sri Aurobindo had anticipated the conflicts of World States in the years to follow. The conflicts, as they recurred from time to time, made civilized life uncertain. The world in the view of Sri Aurobindo was to be reclassified into European, Asiatic and American groups with the backing of a Unitary World State. In the absence of any settled conception of world unity, human welfare is bound to be thwarted and Wolfestates will make the rest of the world miserable. The phenomena of a wolfestate will recur in the long periods of national life, shifting the scene, personage and theatres of war from one end to the other in this world.

The second part of the brochure insists on the necessity of including the spiritual aspect of Indian Philosophy in Indian Universities. The present lack of forethought in organising the curricula of studies in Indian Universities is deplorable. The most civilizing element of Indian Spiritual History is not recognised by the Indian Universities. It is sheer incompetence on the part of the educationist to have missed the soul of philosophy, a peculiarity which made India the greatest contributor to the world's knowledge and civilization.

(9-12-40) M. V.

Printed & Published by Collection Variansi Digitized By Siddhanta eGangotri Gyaan Kosha

490, Tiruvattyur High Ros April\_7

A DIALOGUE BETWEEN THEIST AND AN ATHEIST. Sri Swami Sivananda Saraswati. Divine Life Trust Society, Rikhikesh, Himalayas.

The points of view of a Sceptic and a Theist are recounted in the form of Dialogues, a method largely used by the ancients to convey easily the higher import of philosophy. The conversation is supposed to have taken place between Ram and another.

(18-1-41) M. V.

OUTLINES OF HINDUISM. By Dr. T.M.P. Mahadevan. Published by Sri Rajeswaranand, Triplicane, Madras.

The \*out in the view of

The object of the author is to make this book a text for the study of students of the Intermediate class. It was Dr. Beasant who first started the idea of a Text-Book of Hinduism wherein the whole information about Aryan Culture was comprised. Of late. it has become a necessity that Indians. in their educational equipment, have no excuse to be ignorant of their culture and philosophy. The first requisite of a Hindu should be a cursory acquaintance with the literature and civilization of their own race and religion. This fundamental knowledge lies at the root of national unity, race consciousness, uniformity in character and outlook.

The author has attempted to locate the group called Hindus by deriving the meaning from the word. The important points of Hinduism, scriptures, rituals, morals, methods of attaining introspec-Philosophy, are sexplained of Hindu over the seat during the period. Situate of Philosophy, are sexplained of the use of

Such books are very much needed, This need for beginning the study of Hinduism has immense prospects in the future to take us forward on a march in the investigation of special sujects in Hinduism, such as the social institutions, the validity of ritualism, basis of ethics, psychology, logic, metaphysics, history and innumerable topics. We hope that the author will venture further in the above line by making special study of such topics bearing relation to modern conditions. We heartily recommend the booklet for the study of youngmen.

(30-11-40) M. V.

THE SANATANA DHARMA OR THE HINDU VIEW OF LIFE. Sri Sankaracharya of Kanchi Kamakoti Peetham. Translated into English from the Original in Tamil by V. R. The Madras Law Sundararaman. Journal Press, Mylapore, Madras.

are numerous accounts of There Mutts of Sri Shankara's creation, intended to spread the cult of Adwaita to the people in India. Sringeri in Mysore, Badrinath in the Himalayas, Puri in Orissa, and Dwaraka in the Bombay Presidency were established in the four corners. Four of the disciples of the Original Teacher were installed in each of the Mutts. The central seat of the above Mutts was constituted at Kanchi Kamakoti Pitha. The central seat was later on shifted to Tanjore and Subsequently to Kumbakonam for "political reasons." This Kamakoti Pitha is claimed to exist for 2000 years, and as many as 65 Heads had presided over the seat during the period. Sri Sures the Great Guru. The present occupant

#### Journals

THE TWENTIETH CENTURY : March, 1941.

The issue for the month of March contains some good articles. In one of them Prof. S. N. Misra examines the difficulties of Indian art criticism. In another article Prof. N. Srinivasan attempts a historical survey of the Constituent Assemblies and describes the constitution making in the British Empire. In this article which is a continuation of earlier contributions by him the author examines the general course of constitutional development in Canada. Mr. S. Mazumdar discusses in an interesting paper how France has committed race suicide by following a policy which has resulted in a fall in the birth-rate in France.

THE EDUCATION REVIEW: Vol. XVII, No. 3 March, 1941.

In an article Mr. V. Narasimham makes a study of the reorganisation of Secondary Education with special telerence to the Government communique issued sometime ago on the subject. He thinks that a re-orientation in the present system of education is highly commendable, and in fact indispensable, and says that the only practical course is to a have a set of parallel institutions offering literary and cultural course, the telection of either course being left to the volition of the parents and their Lamindar's High School, Katuputhur tamines in an article the class room hoblems of a teacher and discusses how P. Seshadri of Ajmer deprecates in a

paper the participation of students in politics, and shows how such emotional excitement of students in politics will not help them to examine problems in a spirit of sobriety and inoffensiveness.

KALYANA KALPATARU Vol. VIII No. 3 March 1941.

Mr. Hanuman Prasad Poddar describes in an incomplete article the five specifics for self purification, namely patience, service of fellow beings, honouring others, self sacrifice equanimity. Mr. Satyendranath Sen explains the five great sacrifies enjoined Hindu householder. upon Wolfarm H. Kock gives, in an article an account of the life of Meister Eckehart of Hochheim of Germany. Mr. Jayadayal Goyadka discusses in a paper the problem as to how one could attain spiritual good through practice of constant remembrance of God, even while engaged in action.

T.V.M.

### TRILINGA

(A Popular Telugu Weekly)

Subscription Rs. 3-8-0 per annum Foreign Rs. 5-0-0

Apply to:

THE MANAGER, TRILINGA, 323, Tirwattyur, High Road, Madras.

Printed & Porblisheer Dyaction Warras Saistrally, satisface and Grann Kosha

490, Tiruvattyur High Road, Tondiarpet, Madras.

# World's Finest Perfumers Use MYSORE SANDALWOOD OIL

The cultivation of the Sandalwood Tree is an art known at its best in Mysore. It has produced the only Sandalwood Oil with all the fragrance of the natural oil in the tree itself................................... the only Sandalwood Oil used in the finest soaps and perfumes of the World.

GOVERNMENT SANDALWOOD OIL FACTORY, MYSORE

Can be had either direct or through our agents—

For South India, Bombay Presidency & Burma
Messrs. M. A. T. Acharya & Co.,
Sri Krishna Buildings, Bangalore City,

The Mysore Products Phices's Street, Bombay.

SPECIMEN COPY

## STROLOGICAL MAGAZINE

Founded 1895 by B. SURYANARAIN ROW



As.



8

Vol. 29. No. 6.

JUNE 1940

Holland's Fate!

Nature's Centenarians

Market Forecasts

Moon's Mysterious Influences

Tips for Bangalore Races

Dreams

Personal Problems

Is Marriage Predestined?

And other Features

Janamwad Man Kollektion, Walanasi Digitized By Stiddfanta eGangotri Gyaan Kosha

EDITOR

### A Selection

OF USEFUL & ENTERTAINING BOOKS
FROM THE WORKS OF

#### PROF. B. SURYANARAIN RAO

#### Sarwartha Chintamani

English Translation, Exhaustive Notes, Numerous Illustrations. The whole subject is treated in a systematic manner. Every possible combination is given to enable one to know one's past, present and future. Three parts. Complete Book. Rs. 15/, or Sh. 30/-, or Dol. 11.

#### Royal Horoscopes

Contains the nativities of Rama, Ravana, Harischandra, Hyder, Mohamed, Victoria, Shankaracharya, and other Ancient and Modern Royalties.

Rs. 3/- or Sh. 6/- or Dol. 1.50.

### Illustrative Horoscopes

The best aid to the study of Practical Astrology, 2 nd Edition-Rs. 2-4-0 or Sh. 4/- or Dol. 1.00

### Female Horoscopy

This Book describes and exemplifies the full method of working the Horoscopes of women so that the student can test for himself its utility and reliability.

Re. 1/- or Sh. 2/- or Dol. 0.50.

#### Jaimini Sutras

Eng. Trans; a most scientific system of astrology which entirely departs from the conventional methods. The methods given for judging the details of the life are unique. This is a book the type of which has never been published before. Rs;2/- or Sh. 4/- Dol. 1.00.

### Chappanna or Prasna Sastra

This is the only book available on Horary Astrology according to the Hindu System. It enables one to answer scientifically any Question pertaining to any problem.

Rs. 3/-, Sh. 6/-. Dols. 2.50.

### The Astrological Self Instructor

8th Edition. The finest Book for beginners; Rs. 2/12/- or Sh. 6/- or Dols, 1.50.

P S:-Illustrated catalogue free on request

P. O. MALLESWARAM.

RS. 200 FREE

MAHATMA SIDH KAVACH

Most powerful and brilliant. Even the most difficult object is achieved by simply keeping this "Mahatma Sidh Kavach". There is no necessity of undergoing any hardship to make it

effective without preparation. By this whom (she, he) you want will be under your command. Price copper case Rs 2/for three Rs. 5/4/-, silver case Rs. 2/14/- gold case Rs 6/4/-

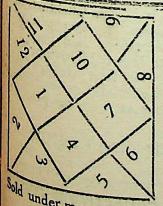
MAHA LAKSHMI YANTRA:—It will overcome evil stars, subdue enemies and it will give success in examination, trade, litigation, lottery, race, service, sons, immense wealth, freedom from debts and dangerous diseases. Price copper case Rs. 2/-, (For three Rs. 5/4/-), silver case Rs. 2/14/-, gold case Rs. 6/4/-. In order to achieve four objects please ask for special powerful No. 4, costs Rs. 5/8/-. For more than five objects special super-powerful No. 5, costs Rs. 7/10/-. Postage in each case extra.

Note:—Reward Rs. 200/- for one who proves it false and price refunded if it fails.

### SHRI MAHATMA ASHRAM,

POST BOX NO. 12 (A.M.B.)

AMRITSAR.



### YOUR LUCK

Simply send us a post-card with the name of any flower together with your name and address and we will send you by V. P. P. for Rs. 1/9/- only detailed account of your forthcoming 12 months showing among other things proft and loss in business, promotion, transfer and reduction in service, birth, marriage happiness and bodily ailments and directions will be sent to safegaurd yourself from the coming evil influence of the star. A trial will convince you of the accuracy of our prophecies.

proph

SMALL ADVERTISEMENTS: Rates for small prepaid advertisements, 2 Annas (4d) per word minimum 12 words. Words in bold types, I Anna (2d) extra per word.

WANTED agents in important towns throughout India to sell Astrological Magazine, Apply to Raman Publications, Malleswaram, Bangalore.

LET ME HELP YOU! One year's life reading Rs. 51-B. Shreedharganapathy Baliga, Astrologer, Bantwal.

WANTED CAPABLE PERSONS to canadvertisements to the Astrological Magazine. Raman Publications, Malleswaram Bangalore.

FREE a 30 page catalogue of books on Astrology, Palmistry etc. Send stamps for 2 annas to Raman Publications, Malleswaram Bangalore.

COMMERCIAL FORECASTS by Astro-Economist, rates on application to c/o Astrological Magazine, Malleswaram, Bangalore,

Rs. TWELVE worth of books is yours for nothing. Box No. 1, clo Raman Publications, Bangalore,

FOR CORRECT PREDICTIONS write to N. R. Tiruvenkatachar, Astrologer, 210, Mint Street, Madras.

IMPORTANT BOOKS on Astrology. B. S. Chandran, 32, N. R. Colony, Basavangudi, Bangalore.

HITLER'S FATE! Read World Prospects in 1939 and 1940, As. 8 per copy. Astrological Magazine, Bangalore.

CATALOGUE of interesting books free from New Book Co., Hornby Road, Bombay.

FOR SALE: an excellent Violin in fairly good Condition Rs. 30|- or near offer: Apply Box 5, c/o Astrological Magazine, P.O. Malleswaram, Bangalore.

RACING ASTROLOGY;-"Guide to Figure Reading" (how 94% Winners' names indicated) 20,000 words,31 maps judged. Sh. 501-Registered, sea route, my risk. For Astrologers agreeing to keep private. Prospectus Mr. C. FORD, 83 Stander Road Cheyirons Digitized Available and Symmetry of the Standard Cheyirons Digitized Available and Cheyirons Digitized Available and Cheyirons Digitized Available and Digitized Digitized Available and Digitized Digitiz

### CHYAVANAPRASH

The Unrivalled Preventive and Curative Agent in Phthisis

Agency Surgeon M.B.B.S. says:- "I can safely assert that in my 12 years' experience I have not come across a drug superior to your CHYAVA-NAPRASH; or treatment of Phthisis: It succeeds like a charm in Early Cases."

Civil Surgeon, U.P. says:- Your CHYAVANA-PRASH is a splendid stuff, particularly efficacious in long trouble and as a digestive tonic.

Prize Essay; Indian Medical Record, Special Tuberculosis Number, December 1920, Page 16: "It is a Specific for Asthma and Pulmonary Phthisis." 40 Tolas (80 doses for 80 days) Rs. 4 One Seer (160 doses for 160 days) Rs. 8. Postage and Packing extra: Write for a free copy of The Jewels of "Ayurveda" a book of 64 pages containing a list of the more useful and effective remedies of Ayurveda specially designed for medical men only.

Bishard's Ayurvedic Laboratory P. 7, Taltola Avenue, CALCUTTA.

Phone: 1090, Calcutta Teleg: Tropical Calcutta

### Half Price Subscribers & The Readers

"Astrological Magazine" can get the

following books at half price for a short period only:

Valuable and Worth Reading Books in English.

(1) Peeps into the Future Re. 1 (2) Miracles of Healing and Magic Cures and tried Your Recipes. As. 12 (3) The Heavens Unveiled Miracles of Astrology. Rs. 2 (4) Wonderful Book of Talismans & Mystic Chantings Re. (5) Astrology. (5) Astrological Courses. Highly appreciated: The Secrets of Astrology laid bare, A. Cyclopaedia of Astrology & Horoscopy Light.

(7) Revelations of the East (Inner Cyclopaedia of Astrology & Horoscopy Light. culture) Re. 1 (8) Celestial Correspondence Vol. II Rs. 2. 3 Books at a time post free besides belt besides half price,

THE PIONEER OCCULT HOUSE Vizianagaram City.

COMPETITION COUPON

## The Astrological Magazine

Founded 1895 by B. SURYANARAIN RAO

Edited by: BANGALORE VENKATA RAMAN, M.R.A.S.

Annual Subscription: Indian Rs. 6; Foreign Sh. 15; American Dols. 4

PUBLISHED EVERY MONTH

By Raman Publications, P. O. Malleswaram, Bangalore. (India)

#### **PATRONS**

(1) K. Srinivasan, Esq., B.A., Editor, The Hindu, Madras. (2) C.G. Row, Esq., Carding & Spinning Master, Gulbarga. (3) Karamchand Chunilal, Marine Drive, Bombay. (4) G. M. Chowla, Esq. The Mall, Lahore.

New Series Vol. 5 Old Series Vol. 29

**JUNE 1940** 

No. 6

### Fate of Holland!

An Astrological Analysis

Hitler was appointed Chancellor of the German Reich on January 30, 1933 at 10 a.m. Ever since then, the security of small nations has been in jeopardy. Austria, Czechoslovokia, Poland, Dentark and Norway have all become victims of German Aggression. The state danger today is in the Medite-stand the Balkans and in order to danger, a careful consideration of the loss of ltaly is necessary.

The Nazis engineered a first class class in November when the firm actions the Belgians and Dutch prevented a sain to be the next victim Hitler's the Nazis engineered a first class class in November when the firm actions details in November when the firm actions the Belgians and Dutch prevented a sain to be the next victim Hitler's the Nazis engineered a first class class in November when the firm actions the Belgians and Dutch prevented a sain to be the next victim Hitler's the Nazis engineered a first class class in November when the firm actions the Belgians and Dutch prevented a sain to be the next victim Hitler's the Nazis engineered a first class class class in November when the firm actions the Belgians and Dutch prevented a sain to be the next victim Hitler's the Nazis engineered a first class class in November when the firm actions the Belgians and Dutch prevented a sain to be the next victim Hitler's the sain the sain to be the next victim Hitler's the sain to be the next victim Hi

Leen able to secure langamwadi. Math. Collection, Varante, Queen, Historically Belgium and

Holland are practically one nation although at the present time two sepa-The matrix for the rate kingdoms. Belgium and Dutch Kingdoms was the Kingdom of the Netherlands established in 1815. It appears the Dutch and the Belgians never got along very well. Finally a Belgian revolution commenced in 1830 and culiminated in an international conference which met in London at the request of William I. This conference pronounced the dissolution of the kingdom of Netherlands, at the same time this conference drafted what was known as the Treaty of London whereby Holland and Belgium were to be recognised as separate kingdoms. It was in 1839, that the sovereignity of Holland and Belgium as separate kingdon's were recognised by the European powers.

Queen Wilhelmina of Holland was born on 31-8-1880. Her birth time is not known. The following are the planetary positions at the time of the Queen's birth.

Jupiter	Saturn	Kethu Moon
	RASI	Sun Venus Mercury
Rahu		Mars

In the absence of birth time, we shall consider the Janmarasi. It will be seen that Jupiter the benefic is in the 10th, and Saturn in the 11th both very good Saturn is debilitated in positions. but there is a 11th Neechabhanga as Mars is in a guadrant from the Moon. The presence of Kethu in the Janma Rasi is always indicative of mental worry. Mars in the 4th and Jupiter in the 10th give shrewdness. She has tried as scrupulously to maintain her neutrality toward Hitler's Reich as she did with the Kaiser during the first War. On account of the presence of Kethu in the 10th (according to Gochara) the good old Queen and her industrious subjects are likely to remain in a state of nervous tension. All the distressful symptoms which precede a

show down are present. Holland, aware of her peril has been making a pitiable gesture of strict neutrality. At present Jupiter and Saturn are transitting in the 11th. About April or May 1941, Jupiter gets into the 12th house. Saturn enters Taurus about June 1941, Beginning with latter half of 1940, the time is not favourable to the health of the Dutch Queen-Danger to her life is indicated after Saturn's entry into Taurus. As Experts say Holland's prospects of resistence are not very bright. From 1941 to 1948, the time for Holland, according to astrological considerations will be really trying. But the allies are likely to defend the cause of this country. Astrologically, it is also indicative that the fates of Holland and Japan cross each other between the years declared above as trying. Japan is likely to make an attack on the Dutch East Indies. Holland will be involved in war and will pass through a critical time, as so many other nations will have to pass in the coming years.

The danger of invasion into Holland is emphasised and Dutch will be ready for an encounter. The presence of Jupiter and Saturn in the 11th is indicative of the preparedness of the Dutch. The proximity of Saturn to the Dutch Queen's Janma Rasi gives an answer to the vexed (Continued on page 172)

COMMONWEALTH ASSURANCE COMPANY LTD.
POONA

WILL PAY YOU-LIFE TIME PENSION



### Nature's Centenarians

By ALEXANDER SPRUNT

When an individual of the human race passes the one hundredth birthday it is a piece of front page news in our dailies. Any more than that is considered highly phenomenal. Nature not only equals this, but exceeds it. The ocean is ever a seat of mysterious life. ls vast area, and its suspected population of unclassified creatures, combine to render it a huge reservoir of untouched discovery. Progress in knowledge has ome recently and we know much more

about it than our fathers did, but even today knowledge is at a premium.

For instance, as to the age of the whale we are also much "at sea." The sperm whale carries in its narrow lower jaw many conical, backward curving teeth. They are of the hardest ivory, and often protrude five inches above the gum and are a fitting accompaniment to so huge a creature. This whale eats cuttlefish exclusively, and the flesh of the latter is leathery, pulpy and soft, having no bones



My neighbour's clothes always seemed so much cleaner than mine. Then I discovered she used Sunlight Soap. She said Sunlight Soap made all the difference to her washing because Sunlight gives more lather and it's the lather that gets dirt out.

I've found the difference too; my white clothes are now really white, thanks to Sunlight Soap."



tizsuminghind Soape dang Sold Gyan Kosha

LEVER BROTHERS (INDIA) LIMITED

or other abrasive substance except the beak. Whales have been taken whose teeth were worn down to mere stubs. almost if not quite level with the gum. How long does it take solid ivory to become worn for a length of five inches when employed only against a soft,

yielding substance?

Although nothing definite seems to be known about the life span of the walrus this huge animal of the northern ice pack must live to a ripe old age. Its tusks, one of its principal characteristics, are something like the teeth of the whale as indicative of the owner's age. Although employed against harder substances than cuttlefish, they are very much longer to begin with, and specimens have been brought back from the Arctic with very worn ivory. It is probable that many of these great creatures outlive Eskimos who hunt them.

The elephant is one of the few animals that people think of as long lived, and the belief is well founded. Mr. G. P. Sanderson, whose long experience in India has made him an authority on the wild life of that country, says Indians believe that the elephant often reaches an age of one hunred and twenty

years.

In his fascinating book on the animals of the jungle, he gives an illustration of an elephant that was owned by the Maharaja of Mysore, captured when a three-year-old calf in 1805. Mr. Sanderson knew the animal well during his sojourn in India, and she was, at the time of his arrival, seventy six years old, and in good working condition, although past her prime. Mr. Sanderson saw female elephants captured in drives that were evidently older than she was, and they were accompanied in several cases by very young calves! The professional females breed up to the age of eighty.

Among the hoofed animals the age limit is difficult to place. As many of them provide prey for the carnivorous beasts, and are as eagerly sought by human hunters, the percentage that meet a violent death is very large among such species as the deer, antelope, zebra and With the heavier and more formidable buffalo and bison, it is another matter. The African buffalo is considered by many big-game hunters to be more dangerous than the lion, elephant and rhinoceros, and as these massive beasts have little to fear from natural foes, their life spans are much greater than their more delicate relatives. The Indian bison, gaur and gavel reach an age of fifty years.

The ponderous rhinoceros and hippopotamus are two more examples of animals that have little to fear except man. The rhino, because of its truculent disposition, sometimes has to be killed to protect human life, but the more placid hippo, living in a sanctuary, must pursue the 

### "TROUBLES SEEM LIGHT WHEN HEALTH IS RIGHT"

Read 'Health' the illustrated monthly on health topics and it will teach you the nature's way to keep your

health right.

In 'Health' every month, you have articles on vital Health topics-diet, nutrition, prevention of diseases, care and feeding of infants, guidance for the prospective mother, healthful beauty, exercises recreations, contagious diseases, etc.

'Health' is edited & published by Drs. U. Rama Rao U. Krishna Rau M.B., B.S., since 1923 in English.

> Annual Subscription Rs. 2. Post Paid, Sample Copy 3 as.

elephant drivers believe adfirm Kosha females breed up to the age of sight. 343, Thambu Chetty 31.1.

even tenor of its watery existence for many decades. However, there are birds which exhibit longevity to a really surprising extent, comparing favourably with mankind. Eagles are among the long livers of the avian world. Pairs of bald eagles are known to nest about a community for more than thirty-five years. The maximum age is hard to determine. but specimens of the golden eagle have lived for forty-six years. It is likely that an age of fifty is sometimes attained, and is perhaps, near the limit.

Parrots usually outlive eagles. There are species of this popular and interesting bird which attain an age of nearly seventy years! The average for all species is

lifty years.

It has long been thought that swans ive to a great age, one hundred years and more. There are no grounds for for this, however as careful study has resulted in the conviction among scienists that twenty-five years is about the mit of their lives. Some ducks live longer and the geese also exceed the swan in age.

The pintail, one of beautiful of the duck family, sometimes the wes to twenty-seven years and the 'wild' 800se has been known to reach the resectable age of thirty-three years, if it is blortunate as to elude the gun in travel. Mahurally, the wild fowl have a hard Game birds par excellence, ey are eagerly sought by millions of bold annually and few of them live

Unlike the fact that in the animal ingdom the largest live longest, in birds does not hold true. The ostrich, that the avain world, lives somethe avain world, have and is one wiltures, outlived by parrots, ravens, vultures, and owls. CC-0 langseem statisignificant anas Digitized By Siddhanta eGangotri Gyaan Kosha.

"The History of Indian Life Insurance is inseparable from the History of the Bombay Mutual-" Capital

### Over 68 years of Faithful Service

FOUNDED on principles at once democratic and sound, The Bombay Mutual Life Assurance Society Ltd., has been steadily serving the public through six decades and more, an outstanding contribution to the country's economic progress. It has held steadfastly to one single aim: "Service to policy-holder," Bombay Mutual belongs to its policy-holders; they own the Society; they control it.

You too can share in its prosperity and privileges. You can take as large or as small a share as you choose, your rights are equally respected, your privileges equally inviolable.

#### 1938 another Record Year

2.58 Crores, Proposed Business 2.05 Crores · Paid for Business Total Business exceeds 10,00 Crores. 1.45 Cror es Assets exceed .52 Crores. Income

### The Bombay Mutual

Life Assurance Society, Ltd,

172-173 Narasimaraja Road. Bangalore City.

FATE OF HOLLAND!

(Continued from page 168) question-What of Holland? The nearer Saturn gets to Gemini, the greater becomes the danger to Dutch independence. A comparison of the charts of Holland and Belgium is also indicative of an alliance between them. Despite intense strain the powers of endurance will be strongly fortified. Difficulties will arise in Dutch colonial matters.

Sixty-four pages of Interest to ASTROLOGY The Astr. Astrologers logers' Quarterly Issued under the Auspices of the Astrological Lodge of Astrology in all its branches. Editor, Charles E. O. CARTER, B. A., Annual Subscription Sh. 4/6, Post Free. Apply To C. E. O. Carter. B. A, 59, Victoria Drive, London S. W. 19

### The Astrological Magazine

Is on Sale at all Ry. Book Stalls of A. H. WHEELER & Co., (Both Bombay & Allahabad Divisions)

### An Astrological Competition.

The Editor of The Astrological Magazine is pleased to announce the following interesting competition.

1. Every reader of the Astrological Magazine is eligible to enter into the competition (See clause 7)

A girl born 16th October 1918 at 2 p. m. (L.M.T.) Long. 5h 10m 20s E.,

Lat. 13° N: The birth time is believed to be trustworthy.

Competitors are required to analyse with extreme concision, giving reasons, (a) health of the native, (b) when marriage would take place and whether, it would be happy, (c) whether there would be children, if so how many, the probable dates of birth and of what sex.

All attempts should reach the Editor before June 15th, 1940.

A price of Rs. Eight only for the best solution, provided that it is reasonably correct will be correct will be offered; for the next best The Astrological Magazine will be sent free for one year.

The Editor's decision is final and no correspondence can be entered into on

this behalf.

Each entry must be accompanied by a coupon found at the foot of page 166 of this issue.

Names of winners will be announced in our August 1940 issue to be out on the 5th July and the price

the 5th July and the price amount will be sent before 10th July 1940. But If the response is adequate this feature becomes a permanent one however the Editor's discretion is final in the matter-

\*Planetary positions. Sun 179°8'; Moon 311° 40'; Mars 229° 49'; Mercury 180° 33'; Jupiter 85° 35'Venue 170° 180° 33'; Jupiter 85° 35'Venus wh70 to 40'; Moon 311° 40'; Mars 229° 49'; Mercury 10 294° 57' Tenth House 214° 57' Tenth House 214° 57' 294° 57' Tenth House 214° 55'.

### The Moon's Mysterious Influences

The Moon or Chandra represents mind. Hence the term Luna for the Moon. It is the mind that is at the root of all happiness and misery. No amount of material possessions can give man peace of mind when the psychological currents are disturbed by various causes. Shakespeare righly remarked—'Uneasy lies the head that wears the Crown'. Dr. Johnson in his Vanity of Human Wishes observes thus. "Increase his riches and his peace destroy." Therefore the influences of the Moon have to be very carefully considered by an astrologer. The ancient Hindus have displayed such commendable knowledge of the influences of the Moon on the terrestrial phenomena that the situation of the Moon in a particular constellation at the moment of birth, influences one's career throughout life. The modern scientists have just now been realising that the Moon is after all not as unimportant as hitherto thought to be. It is a fashion today to accept what modern scientists say as gospel truth and deny even the most sensible utterances of the ancient sages as outpourings of heated brains. Let us see what the scientists have to say regarding the power of the Moon. Their statements though they may make no positive contibution to the advancement of knowledge will nevertheless demonstrate the truth of Astrology.

which is undeniably influenced by the

Moon. In October and November, when the last quarter is due, about midnight or early in the morning, the Palalo Worms start shedding their tails which contain their reproductive organs. Thus the spawning day of the Palalo coincides with certain angular positions of the Moon. The "Palalo Phenomenon" was brought to the notice of the scientists in 1898 by independent researches Friedlaender and of Kramer. Scientists tried to explain away this phenomenon lightly by suggesting that the Moon's light might be responsible. This was absurd, because if the light of Moon was responsible the Palalo would have swarmed on the Full Moon and not on the last quarter. Scientists go to any lengths to avoid believing things they do not wish to be believed. But Science cannot fit phenomena into laws, It can deduce laws by observing phenomenon. There are many ancient beliefs about the mysterious power of the Moon many of which science is finding to have a basis in fact.

Moon light is Sun light reflected from the Moon's surface -- so the scientists say. Bhoutika Sutras (dealing with physical sciences in Sanskrit) observe thus:-(1) Kalakarshanam suryagolat (2) Suryachandramasonithya sambandhat meaning that the Moon gets its Kala or light by attraction from the Sun and there are The Palalogs date my adj Math Callentien, Woorm Digitatern chicago between the Sun and the Moon almost every day. The Moon's

light referred to above is polarised—that is instead of coming from all directions it reaches us on one plane. The effect of polarised light is remarkable and experiments have shown that it can produce temporary blindness. The Palalo is not the only maritime creature to show lunar periodicity. Grunions, a kind of sea creatures, millions of them rush up the beaches first after the turn of the tide at each New Moon and Full Moon in the spring. Most naturalists who have studied grunions conclude that mysterious signals which they follow are made in some way by the Moon. One possibility is that the Moon acts directly on the creatures by its gravitational attraction, which is tiny but still enough to be measured on delicate man-made instruments, and which is added to the earth's gravity when the Moon is on the other side of the earth and subtracted when the Moon is over head.

In India even to-day agricultural operations are adjusted according to the Moon's movements. Ploughing, sowing, harvest etc., are done on days declared auspicious by local astrologers, whose predictions seldom fail. villager still relies on the weather forecasts of the village astrologer who by a consideration of the ingresses and eggresses of the Sun and the Moon into certain constellations gives predictions, as to

learn from the villagers, the means employed by them to forecast weather and thus increase their own scientific knowledge. The idea that the Moon and Planets could influence the weather has often been ridiculed, out of their ignorance by scientists and others. That the conductivity of the air varies in a period of 27.32 days corresponding to the tropical revolution of the Moon was revealed by the Swedish scientist Arrhenius who suggested that these changes of atmospheric electricity might not be unconnected with the oscillations in the number of births, epileptic crises and other similarly variable phenomena. Dr. Budai has collected many interesting examples of the Moon's influence on human beings: He observes that the days of New and Full Moon, and the two that precede and follow them, are particularly dangerous for health. The second day of the Moon seems to be especially fateful to young children.

Gas explosions in mines seem to happen most often at the syzygies of the Moon, That the Moon has definite effect on the

(Continued on page 176)

### ASTROLOGICAL REGISTER

An Astrological Register is opened at the Office of the Astrological Magazine. Those who intend to have their of their children's bare any their children's horoscopes born during this year or any year can have them registered on payment of a fee of five rupees. In this the date and time of birth will be entered and a Kundali of the child will be correctly cast fixing the positions of the planets in the Rasee and Navamsa grams. Copies of these because will be sent on pay. and thus guides the farmers to their advantage. Modern Scientists without standing on formalities will Math Collection, Varanass plantage of the planets in the Rasee and Navamsa grams. Copies of these horoscopes will be sent of one rupee extra. They are confidentially ment of one rupee extra. They are confidentially and will be of great help. In the case of old horoscopes, a fee of one rupee extra for every 10 years will be charged a fee of one rupee extra for every 10 years will be charged and will be of great help. In the case of old horoscopes, a fee of one rupee extra for every 10 years will be charged and will be of great help. In the case of old horoscopes, a fee of one rupee extra for every 10 years will be charged and will be of great help. In the case of old horoscopes, a fee of one rupee extra for every 10 years will be charged and will be of great help. In the case of old horoscopes, a fee of one rupee extra for every 10 years will be charged and will be of great help. In the case of old horoscopes, a fee of one rupee extra for every 10 years will be charged and will be of great help. In the case of old horoscopes, a fee of one rupee extra for every 10 years will be charged and will be of great help. In the case of old horoscopes, a fee of one rupee extra for every 10 years will be charged and will be of great help. In the case of old horoscopes, a fee of one rupee extra for every 10 years will be charged and will be of great help. In the case of old horoscopes, a fee of one rupee extra for every 10 years will be charged and will be of great help. In the case of old horoscopes, a fee of one rupee extra for every 10 years will be charged and will be of great help. In the case of old horoscopes, a fee of one rupee extra for every 10 years will be charged and will be of great help. In the case of old horoscopes, a fee of one rupee extra for every 10 years will be charged and years will be charged and

### Is Our Marriage Predestined?

By RASICK CHANDRA DAS

There is a verse in Sanskrit that one gets his wealth, wife and learning in accordance with the fruits of his actions done in his previous births. Every one wishes to marry his son or daugher to an accomplished maid or a bachelor, but in spite of his means, he often fails. Destiny overrules his desire. It is not an uncommon fact that parties who have negotiated and settled a match. turn suddenly disputant on some trifle point, even a few hours before the ceremony and the upshot is the dissolution of the match. Not to speak of others, the great Vaishnav devotee Ramanuja is said to have got a bad wife,

If in a pair of Horoscopes, one of a male and the other of a female, the configuration of the planets and the characteristics of the houses (specially lst, 5th, 7th, 9th and 10th) strongly resemble each other; the natives of the said pair, are destined to be united in a wedlock. The main factor that governs this prediction is the strength of the planets and the houses. Thus we see our marriage is predestined. The late paramhansa Ramkrishna before his marriage, pointed out Saradamani Devi to be his would-be-wife when he was in a deep trance (Samadhi).

The configurations and the character are at squares to one another.

The configurations and the character are at squares to one another.

The configurations and the character are at squares to one another.

The configurations and the character are at squares to one another.

The configurations and the character are at squares to one another.

The configurations and the character are at squares to one another.

The configurations and the character are at squares to one another.

The configurations and the character are at squares to one another.

The configurations and the character are at squares to one another.

The configurations and the character are at squares to one another.

The configurations and the character are at squares to one another.

The configurations and the character are at squares to one another.

The configurations and the character are at squares to one another.

The configurations are at squares to one another.

The configuration are at squares to one another are at squares to one at squares to one at squares to one at squares t

(1) The sign and the Navamamsha occupied by the lord of the 7th house and the signs trine to the said Navamansha, and the exaltation and the depression signs of the said lord, are the six signs to be taken into consideration. These are one of the signs which indicate Janma-rashi or the ascendant of the native's consort.

(2) When a pair of nativities. satisfy one or more of the following conditions:-(a) In one Pisces or Sagittarius is the ascendant and Gemini or Virgo in the other. Jupiter and Mercury are thus correlated as lords of the houses first and seventh and so on. (b) Planets so combined or related as to form particular Yogas. In one Jupiter is in Cancer with the Moon. In the other Jupiter is also in Cancer but the Moon is in the seventh house from it. The common feature is the exalted Jupiter forming Yogas Jiva and Gajakeshari with the Moon and so on, (c) In both the dragon's tail is in Leo and the head in Aquarius being in the signs of their triplicity of Joy (Mulatrikona). (d) In both Mars occupies any of the houses 1st, 4th, 7th, 8th and 12th and thus portends bereavement of the native's consort. (e) In both, Jupiter the Moon, the Sun, Mercury and Saturn are at squares to one another. (f) The house fully in both. (g) In one middle age is destined for happiness while old age for misery. In another, young and middle age prognosticate happiness and old age misery.

(3) When Pisces is the ascendant in one and Gemini in the other. There may also arise following similar conditions:--(a) Venus occupies the 7th house in both being the lord of the 8th and 12th houses (Trikhonas) respectively. (b) Mercury being the lord of the 4th house occupies the 8th in both and thus makes the native long-lived. (c) Saturn being in its exaltation sign Libra aspects the 2nd house fully in both; being in the 8th house and the lord of the 8th house respectively. (d) Jupiter and Saturn are lords of 10th and 11th in one and in the other Jupiter is the lord of the 10th while Saturn aspects the 11th house fully.

If a pair of nativities satisfies the conditions of the clauses 1 and 2 or 1 and 3, the natives are sure to be united in a wedlock. Some times any of the conditions of group 2 or 3 is sufficient for the union. So in some pairs the condition of the clause 1 may not be traced in the horoscopes of the married couple even. I, now, appeal to my readers to examine the nativities of different married couples and verify the results:

### VIKATA VINODINI

The illustrated Kannada Monthly Journal
Full of humorous stories, witty sayings
comic sketches. moral truths etc., etc.,
Annual Subscription: Re 1-O-O only

VIKATA VINODINI OFFICE

COTTONPET, Math Collection, Varanasi
BANGALORE CITY.

### THE MOON'S MYSTERIOUS INFLUENCES

(Continued from page 174) periodicity of human births was demonstrated by the Swiss statistician. Herr Krafft-He has also shown that male births are more influenced by the Sun, and female births by the Moon. Krafft has further demonstrated that the number of births in creases when the Moon is approaching the ecliptic from the South, and attains a maximum when she is three of four degrees short of her node. It has been found that normally a woman only conceives when the Moon is passing over the ascendant or descendant of her horoscope. With so many proofs available on hand, the Moon's influence on the terrestrial life seems to be adequately

In Hindu Astrology the Moon is the Karaka of the mind and mother. The presence of the Moon in the 4th house and her affliction invariably results in the early death of the mother. In horoscopes in which conjunction of Rahu and the Moon occurs, the subject will have hysterical tendencies. Most lunatics or neurotic people seem to have the tides of irrationality rise and fall within them according to waxing and waning of the Moon. We shall study the lunar influences from an astrological point of view in our future issues.

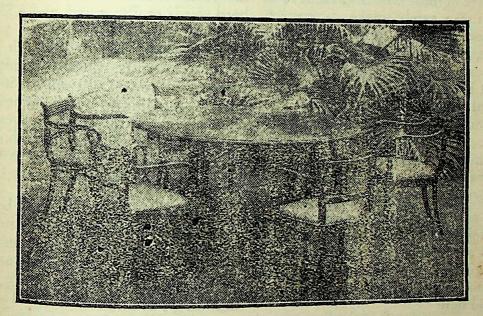
demonstrated.

PARASARI ASTROLOGICAL PREDICTIONS By P. Dhananjaya Rao. Astrologer and Mesmerist P. O. Bobbili (Vizag Dist) Annual Life-Reading for Rs. 5|- and Birth Charges Extra. Send Time and Date of Birth or Date and time of writing letter.

### Attractive Pieces of Furniture

Manufactured by

### Sri Chamarajendra Technical Institute Mysore.



Dining table with chairs Exquisitely carved in Rose wood

Other works that can be seen in our Show Rooms

- SANDALWOOD & IVORY CARVINGS
  - INLAID WORK AND CANE FURNITURE
    - UPHOLSTERED SUITES IN VARIOUS DESIGNS

For Particulars Apply to the Superintendent CC-O. Jangamwadi Math Collection, Varanasi. Digitized By Siddhanta eGangotri Gyaan Kosha

### Astrology: Is It True?

By BABU RAMADHAR SINHA, B.A., (Hons.) B.L.,

In the second house Saturn disfigures the face, makes the teeth long and ugly, causes a hollowness in the face, and obstructs speech. It is not necessary that all these effects will be simultaneously present in every one of such cases but any one or more of these effects must be present. But, conversely, when you find one or more of these effects present in a man you can safely make a correct hypothesis of Saturn's presence in the second house. In rare cases, and when Saturn is associated with Rahu and Ketu. the effect is found to be family troubles instead of personal affection. In the second house Saturn makes a man eat bad food. Meat, fish and wine may be his favourities. He will be pleased with food. His food can never be decent and tasteful or luxurious and rich.

When posited in lagna Saturn gives a luxuriant growth of hair which is not soft. It is rough and hard and thick. So also it stimulates the growth of nails, which also are not good looking, but are rough and ugly.

When posited in the fourth house it has the effect of narrowing the chest and more often, produces pain in that region either internally or externally. seventh house also it has the effect of giving a tall figure as in lagna. When it is so placed from the Moon the effect is more marked and then the attitude of mind becomes melancholy. Thus to sum up the effects of Sani in Lagna and other Bhavas, it gives a tall figure, lean and emaciated body, protruding teeth or their bad setting rough and dry skin with marks of shrinkage and wrinkles sinews promines when sjupiter alone influenced the rising nent and more marked at the back of the sign.

palm, small but deep set eyes, squint look, lustreless eyes, luxuriant growth of hair on the body, hair rough and dry so also the nails, a melancholy look, conspicuous absence of fat, hard working and a hard task master, very strong in views or stubborn, when in the second house gives a bad look to the face. obstruction in speech, when otherwise affected, very hard words or illtongued, and a liking for dry and rough food as well as for meat. fish and drink. When in the 4th house it narrows down the chest and brings some pain in that region. In the 7th it has the effect of making body tall. When in the 7th house from the Moon it gives a tall figure no doubt but a melancholy look and pessimistic tendencies leading to renunciation of the world.

One thing should however be never forgotten. When Sani and Guru (Saturn and Jupiter) are posited together in any one of the kendras, but more especially in the seventh house, they give a very huge body, both tall and fat. The colour is very fair, the skin very soft, and disposition very pleasing and amiable.

When Saturn is posited in the lagna, which is owned by Guru, and has Jupiter's aspect also, it gives a very good and desirable physique. In all these cases the body is well developed, bones strong and massive with sufficient fat so as to make the whole appearance majestic and More often such persons are wrestlers or take to hard physical excer-The colour is invariably fairer than what we might have expected even

### Astrology and Financial Conditions

By F. C. DUTT

LUNATIONS & ECLIPSES.

The New Moon in the 2nd house causes general fluctuations in the money market. By good aspects advance in revenue and improvement in exchange and a prosperous time for banks and increase of value of stocks are shown. From evil aspects fluctuations in money market and loss and depreciation in stocks and shares are indicated. The New Moon in the 4th house with good aspects favours agricultural concerns and increase in value of such stocks and shares. The New Moon in the 10th house with good aspects improves the finance of the state. With evil aspects the state finance suffers together with the esteem of the nation which brings corresponding reaction in the money market. Eclipses in the earthy signs cause fluctuations and depressions in the commercial world, in trade and agricultural affairs.

The movements of the planets have ignificant influence in the course of the values of stocks and shares. The tranthe Sun and the Moon are here be especially noticed. When a planet hansits over the place of conjunction or pposition of a luminary in a quarter Rure, eclipse map or the map of an portant planetary conjunction, remarkhature of the planet and to the

house in which the transit occurs, and a corresponding reaction in the money market is shown. When the Sun comes to the place of conjunction, square or opposition of a malefic in a quarterly figure. unfavourable market is shown and the effects work from 2 days forward. The transits of the Moon are also very important, but they work only for an hour or so. The days on which both the luminaries also form evil transits to malefics, will be unfavourable like other days. Good transits on the contrary bring opposite effects.

#### SIGNIFICATORS.

It is necessary to cast mundane horoscopes of all principal countries in order to follow the course of movement of the money maket. Through the mundane horoscopes one can find the key to the exchange development in stock exchange. Though the daily fluctations in the money market cannot yet be exactly ascertained yet the monthly trend of fluctuations can be ascertained with fair accuracy according to the mundane figures.

For the examination of the tendency of the money market, first of all the 3rd house and its configurations should be considered. Next the position of Uranus should be considered and the position of effects willo happend Metcording Vionasi hipiter and the configurations of the 2nd and the 9th House are to be considered.

For the consideration of the value of any particular kind of stock the condition of the planet indicating the particular kind of industry should be considered as the significator of the particular kind of stock and its good aspects will indicate a rise in the value and evil aspects, a fall

Sun:-Gold, gilt-edged papers, precious stone industry. Moon.-Silver, petrolium shares, brewery, oilshares in general, with Mars, oil industry; with Venus Cosmetic oils; with Jupiter, Sanitary oils; with Jupiter and Venus, Salad Oils. Navigation. Fishery (Glass) Mercury:-Trade shares. Publishing shares. Traffic Shares. Forwarding or carriers' business with Saturn, Mercury Industry Paper Industry. (Wood) Venus:-Pearl Industry, confectionery manufacturing, Sugar Industry, Mirror and Glass Industry, flower cultivation, silk industry. With Jupiter, Chacolate etc., industry. Mars:-Iron and Steel Industry, railway (private) shares, wine distillery, brick manufacturing, coffee, tea. etc. Jupiter: -- Bank shares, Cloth mills, cocoa, grams etc-Saturn:-Mines, coal, marble, quary, ore mines; real estates, shoe factory, agriculture, metallurgy building concerns. Uranus:-Aerial navigation, film industry, electro-technic, automobile industry, gas, water, aluminium trades, public or state railway shares, government papers generally. Neptune:-India-rubber industry, tobacco, opium, seagoing vessels.

DATA FOR JUDGMENT

When the value of a stock or share is very low the daily fluctuations can be

marked with fair accuracy from the consideration of planetary influences Also when the value rules very high the daily fluctuations can be noted with accuracy in some measure, but such is not the case when the value is moderately high or low. Here we can only judge the monthly course of the value and determine the critical month in which the tendency will be either towards a rise or towards a fall.

Works by Panditha Bhushana

#### V. SUBRAHMANYA SASTRY,

l. Brihat Jathaka of Varahamihira Eng. Translation with text in Deva Nagari. Rs 8-8-0 or Sh. 17/- or Dol. 5/-

2. Jataka Parijatha of Vaidyanatha Eng. Translation A necessary guide to students and scholars.

Rs, 14/ or Sh. 28/- or Dol. 7.

3. Sreepathi Paddhathi Eng. Trans. an excellent book on mathematical astrology.Rs 2/8/ or Sh, 5/- or Dol.1,50.

Mantreswara: 4. Phaladeepika of A work of first rate importance.

Rs. 4/8 or Sh. 9/- or Dol. 2.50. RAMAN PUBLICATIONS

P.O. Malleswaram,

Bangalore.

HYPNOTISM, Personal Magnetism, Will Power, Nerve Force—Call it What You Will—Is the intangible power that controls human destiny. It is the key to all business and social success. This power is no special gift of any one. It is latent in every one. We help you how to display it. By our system, you can learn in a few days at your own home and not only achieve success yourself, but your can influence the mind, health and actions of others to a remarkable degree. Write Immediately For Particulars to 

### Hints on Predictive Astrology

By R. LAKSHMANAN, M.A., B.L.,

(Continued from page 152 of previous issue.)

3 is, though in a lesser degree than 6, another hard nut for Astrologers to crack. About natural malefics in 3 there is no difficulty because they are good for the native and benefic, when placed there, though not like "Soumyas" good for younger brothers. But natural benefics like Guru or Sukra are normally very weak indeed when in 3, which is an 'Apoklima' house, among 3, 6, 9 and 12. Guru or Sukra in 3 makes a man thrifty but these planets are always better in Kendras and thrikonas, where alone they are strong and confer prosperity. At the same time benefics in 3 under this Vasumathi-yoga can be deemed to be in Upachaya. Let me take an illustration. For Mesha Lagna, if Venus Lord of 2 is in 3. since, normally, Venus in 3 is very poor, it is bad for education, and speech, represented by 2, and also for wife represented by 7 and 2 and by the Karakathawam of Venus. But when his Venus and Mercury are combined Mithuna, let us say, with another malefic Rahu also, a vexing and troubleome problem arises The tendency of Astrologers will naturally, and, even pardonably, be to condemn such horoscope as poor, as causing Kalahradosha, financial weakness; poor speech etc., for is not Venus, Lord of 2 and 7 (a) in a poor house in 3 (b) combined with Mercury who is very baneful, lord of 3 and 6 (c) joined with a Malefic Rahu who is vishakaraka— (poison). I agree that prima-facie or at light, any body may appear justihis in inclining to such a view; but his view will be totally wrong, for though the native having this configurates. Digitized By Siddhanta eGangotri Gyaan Kosha

tion may not have over-abundant wealth or marital happiness, in the sence of conjugal felicity with a strong and overhealthy wife or the profits and publicity of brilliant speech, due to Venus not being in a place like 9 or 10, the native will not however suffer Kalathra-Dosha etc. He will, on the other hand, enjoy a good, faithful and long-lived, though weak and sickly wife, will be a brilliant speaker, though destined more to speak than to hear and will have, at the worst, enough wealth to be above want, How and why? The answer is in the correct and capital position of Mercury, a 'soumya' and an intimate friend of Venus, forming Budha-Sukra Yoga in 3, in his own house, as lord of the house where Venus is placed and as lord of 3, the house of Human-Helps (Sahaya) self-respect, courage (Dhairya) and of prowess in conquering enemies and in achieving victory (Vikrama or Parakrama). Rahu too is benefic here as he is (a) in 3 and (b) in Mithuna- Thus Budha and Sukra in the 3rd house, Budha being in swakshetra in his better house 3 but not in 6, really constitute Vasumathi-Yoga due to 'Upachaya positions.' So the rule, that a strong planet in 3 is a great "Shubha" as he aspects 9 and is better even than an Oocha planet should be applied. But for full "Vasumathi" the other planet Guru also must be in Upachaya, say in 11, and, as that is absent here in Rasi, only ordinary wealth, enough and more, to cancel poverty can be predicted for this configuration alone.

(To be continued.)

INE " EPHEMERIS FOR JUNE	Sun Moon Mars Mars I v. (I.S.T.) Ujjain (760 E. Long) by L. Narayan	o ' ' Cartury Jupiter Venus Saturn	4 7 22 5 350 7 0 76 19 29 5 25 19 10 34 31 5 6 21 16 5 8 21 14 20 31 16 5 8 21 14 20 31 16 5 8 21 14 13 19 7 35 6 10 16 76 57 59 6 10 26 10 10 10 10 10 10 10 10 10 10 10 10 10
ASTRO	Sun		227719041808808873074198887152
'THE Plan	Month Date Day		CC-O. Jandamwaqi Math Collection, Varanasi Diditized By Sidqhauta eGangotri Gyan Kosha Sarti Thu

### Practical Hints on Yoga-Dharana.

We have discussed in our previous issues the Dhyana or Meditation aspect of Yoga, how meditation helps one to conquer physical ailments and attain peace. In this article we shall deal with he importance of Dharana or the resting of the mind. Dharana simply denotes the resting of the mind. Dharana simply denotes the resting of the mind in the thing contemplated and is only another aspect of Dhyanam or meditation. Dha ana is again grouped under two head. ings, according as it does (Moortha) or does not (Amoortha) involve an image. Dharana in a man continues for the same length of time, as he can keep his sight or attention fixed to an externa object. In other words Dharana signi hes the continuous resting of the mind, as conditioned by time and space upon an internal or mental vision or image without suffering the least deviation. A Dharana twelve times extended, amounts b a Dhyanam. The length of time occupied by each act of Dhyanam, twelve mes extended, amounts to a Samadhi the man who departs this life, while mentally engaged in an act of Dharana tuccours the souls of his relations and timately enters the blissful region of Paradise.

the internal organic, with the principle rated with ambrosia, with the principle rated

of will, with any of the fundamental principles of fire, water, destruction or ambrosia. He should imagine his whole frame from top of the toe to the line of forehead, as internally permeated with a sort of brilliant effulgence or magnetic light, the rays of light, like pointed tips of spears shooting forth upward through the inter-nural orinterarterial passages and cavities. thou the greatest of the holy sages, the best Yogins or practisers of Occult should imagine them science. darting from below upwards, and in all directions inside his body, He should burn down with that spiritual fire, all the gross, sinful elements, accumulated in his body through his daily contact with the world. Then having undeviatingly concentrated his mind on the pure psychic principle, he should bring down from the region of his brain, showers of life giving ambrosia and permeat his whole internal organism with the essence thereof. Thereby the whole universe would appear to him as saturated with that elixir of life. Then from the expanded cavity of his encephalon, he would bring down, by the way of the occult nerve, Sushumna, the principle of water to the region of the full moon, thereby laving the internal organs, previously saturated with ambrosia, with the principle of essential water. The Yogin hitherto Siddhanta eGangotti Gyage (186)

47°; (i. e.) Cos. 43° = Sin 47° but as 223° is in the III quadrant Cos. 223° = ---Sin 47°

 $\sin 47^{\circ} = \frac{94 - 13}{128 - 57} = .731^{\circ}$ 

(from the Sun's tables)

. . The multiplier is  $1887 (4 - .2745 \times .731)$ 6024  $=\frac{1887 \times 4.2007}{6024} = 1,3159$ 

Multiplying the equation of centre got already by this multied, we get-

Moon already rectified = 345-11-20 Applying, we get 340-41-57

16 (Sun's equ of centre with revised sign)

$$=\frac{1}{16} \times 114'-26'(-)=-7'-9"$$

Net 3400-34'-48'

Further corrections are also due on this and will be dealt upon in the following articles.

### **Astro-Nativity**

By L. NARAYANA RAO M.A..

(an Astronomical Compendium for Astrologers)

Dealing in detail with the comparative

English and Hindu methods

of Computation of the positions of the Planets and Houses.

THE ASTROLOGICAL MAGARINE

P. O. Mallewaram

Bangalore.

WONDERFUL & ACCURATE PREDICTIONS CONSULT

B. Shridhar Ganapathy Baliga. Astrologer, Bantwal P.O., S. Kan

BUSINESS IS NEVER DULL.

if advertised properly in

#### Samachar' 'Chitra

The only up-to-date
Anglo-Kannada Film monthly
Offers as best Medium for ADVERTISEMENTS
Being the only Journal of its kind it Commands
the highest CIRCULATION

Apply for Particulars:--

Manager- "CHITRA SAMACHAR" Ramamandira, V. Chamarajapet, BANGALORE CITY. (S. India

#### THE QUARTERLY JOURNAL OF MYTHIC SOCIETY, BANGALORE

(South India)

A Journal embodying the transactions of the Mythic Society and Original Articles on History, Archaeology Ethnology, Folklore, Philosophy, religion and other allied subjects.

Annual Subscription Rs. 5/- Inland Sh. 9'- Foreign

#### General Secretary,

Mythic Society

Daly Memorial Hall

Bangalore City

#### The Astrological Magazine

Copies of this Magazine are available at Our following selling Agents:

BOMBAY: Chaturbhai Nanji, 544 A, Jer Mahal, Kalbadevi Road,

CALCUTTA: Debendranath Dey & Co., 109, Panchana Tala Road, Howrah.

MADRAS; Madras News Agency' Mount Road.

KARACHI: Federation Book Stall 316, Elphinstone Street.

RANGOON: Burma News Agency 0 125-126 Scott Market.

KANDY: (Ceylon) M. A. Kareem & 0 Co., 230, Colombo Street,

COIMBATORE: Educational Supp.

B. Shridhar Ganapathy Baliga.

Astrologer, Bantwal P.O.,

Trained under the greatest Astrologer of the world

Lafe Prof. B. Suryanarain Rao, B.A., M.R.A.S. etc.

Charges: Annual Reading Rs. 10-0-0

Life-Reading Rs. 15-0-0

Extensive Reading sR. 25-0-0

Birth time and Palm impressions required.

Birth time and Palm impressions required.

(Both Bombay and Allahabad, Division) LONDON: John M. Watkins, 21,

(Both Bombay and Allahabad, Divisions)

### Mathematical Astronomy

By L. NARAYANA RAO. M.A. (Continued from page 22 Vol. 29)

The values for (x - y) x and 2 x are and 102 are formula

for x + 7.1 value for 2

In this case we get,  

$$\frac{1}{60} \left( -(14.9) \times -(118' - 33'') - (.4) \times -(52' - 8'') + 7.1 \times -(102' - 41') \right)$$

$$= \frac{1}{60} \left( 14.9 \times 118.55 + 4 \times 52.13 - 7.1 \times 102.68 \right)$$

$$= \frac{1}{60} \left( 1766.395 + 20.852 - 729.028 \right)$$

$$= \frac{1}{60} \left( 1787.247 - 729.028 \right)$$

$$= \frac{1}{60} \left( 1058.219 \right)$$

= 17'-38" (+)

This effect should be applied to the Mean Moon already got, we get

Equation of cent e for 222°—51'—48" will be the same as that for 42°—51'—48" but negative. It is 204'—43" (—). This value being according to the old Hindu tables the multiplied to bring it to the modern' value is

for 222° -51'—48" is approximately 223° Now: Cos. 223° = Cosine (180° + 43') = Cosine 43° = —Sin 47" for, sine argument of 223° is 43°. . . Cosine argument should be complement of this (i.e.)

(Continued from page 183)

thirst, and liable, in common with the rest of his species, to the cravings of flesh, should retain that principle of essential water (Varunia Tattwa) for the

permanent cure of these distempers

I have dealt with the process of fixing the mind on the principle water now I shall discourse on the method of practising with the principle of Ishana. After having brought about a perfect cessation of the workings of the vital winds, known as the Prana and the Apana, the Yogin should meditate upon the Prasada Mantra within the sphere of his occult nerve ganglion, permeated with the principle of Ether and the essence of the Supreme Brahma, till that thought

itself would be annihilated, and till the mystic crescent moon would appear from the mouth of his preceptor, illuminating the Serene, Supreme and Illusionless principle of Truth. Just then this visible universe, which had hitherto appeared to him; as so very real, substantial overlasting, would suddenly hide its face and vanish as the enchanted creation of a sorcerer. At the sight of that supreme principle, the whole universe, with its inmates, from the lowest protozoon to the highest Brahma, the creeds with their proofs, arguments and subjects of demonstration, the religious rites and sacrifices etc would appear as so many toys devised for beguiling the tedium of an infant's life.

### Illustrative Horoscopes

By N. R. THIRUVENKATACHAR, B.A.,

Jathaka Thatwa a monumenal compilation on Astrology attributed to one Maha Deva obseves that Jupiter in the

Kethu No 1. RASI Sun Mercury Venus Birth Saturn Mars Jupiter | Moon

ascendant, Saturn in the 2nd house and Rahu (Moon's Ascending Node) in the 3rd house with reference to the ascendant will take away the life of the mother. We find in the nativity cited above Jupiter, Saturn and Rahu occupying exactly the same positions as are mentioned in the sloka. We are required to understand that whatever may be other sources of strength to the 4th she will at all costs pass away at the

earliest opportunity if planets be found posited in the order described here. Ancient authors have recorded from various works many hundreds of special combinations of planets productive of certain definite results quite irrespective of other sources of strength for good or

evil to the correpondig Bhavas.

In this Horoscpe Venus the Karaka for mother for all day births is in debility (Nich Rasi) in the 12th house, Nasastana (House of destruction) as it is The only good feature generally styled. is that Saturn owning the 4th house aspects its own house. The special combination as given in the sloka together with the highly harmful position of Venus act quite adversely upon the Mathur Bhava (House of the mother). The mother of the native passed away in the sub-period of Saturn in the course of the main period of Rahu, in the 10th

(Continued on page 188)

# Mystery, Significance and Utility of Dreams

By PROF. P. VENKATARAO

There is a popular hypothesis pertaining to the occult sources and meaning of dreams, that a clever and careful study and interpretation of dreams can furnish us with mysterious and supernatural revelations of their meaning, so as to serve us as the nearest means of instruction and warning of our future destiny in the life-long career of any individual. The results of ancient observation and experience had only been crystallised into the popular hypothesis which since then occupied the thinking minds of ancient culture and civilization, not only of India and other oriental countries, but also those of the Western World. Dreams have also been, from very early times recognized to be great inspirers of fertile minds. Poets and novelists have actually acknowledged their capacity as great sources of literary inspiration and fountain heads of fame; for by these they derived the scenes of exciting phantasmagoria which they sometimes instilled into their imaginative literary productions and sometimes very disappointingly failed to recollect their extraordinary scenery by reason of individualistic weakness. For instance Robert Louis Stevenson, the renowned hovelist openly avowed that much of brain productivety originated from he magic mystery of dreamful slumbers,

dreams, dreamt of Khan Kubla and his activities perhaps read in his dream the very lines of poetry descriptive of these, sat up to reproduce them but confessed that unfortunately he lost all memory of those when called on by a friend of his. at his house. Dante owed the origin of his divine comedy to the powerful yet useful work of a dream. Tartini one of the greatest of the world singers declared that he heard in his dream the 'Devil's song' displayed on his violin by the devil of his dream, jumped up in his bed and reproduced the song most accurately, and thus immortalized the song of the Dreamland in the world of reality. So it is unnecessary to dilate on the power and practical utility of dreams which are better experienced and understood, or realised, than described. Shakespeare, the greatest and the wisest dramatist of England, had his own strong faith in dreams and the science of prognostics. He held that coming events cast their shadows' forth in the enactment of life's drama, of any human being. There is however a large diversity of opinion as regards dreams, their origin and significance. Even from the earliest times there are instances on record pointing to the various dreams experienced by famous Rishis. ancient Rajas and powerful heroes and while Coleridge-In and Math Coleridge Single Coleridge On and Math Coleridae On and Math

signified by them. There was a hearty patronage of learned Pandits in the courts of ancient kings. As a matter of fact, it is every day's experience that events come to pass quite as exactly as foreshadowed by our daily dreams and interpretation.

Yet, dreams of all classes and origin do not serve us as foretellers of events. For diseases both physical and mental excess of heat, digestive troubles and disorders, a perturbed condition of the mind and such as these, do sometimes result in sleeplessness and consequently, in dreams strong and shocking sights form deep impressions on one's mind and imagination, and when the individual goes to bed, the mind would be restless and this state of things very much conduces to the causation of dreams. These are not dreams in the strictest sense of the term. They are only intense forms of hallucinations. As such they are not at all to be relied on as forecasting agencies.

A few points should be cautiously borne in mind by all who wish to have a correct grasp and understanding of this occult lore. True and accurate dreaming is after all a special gift, only of those that do not exaggerate their exact dreams when retold, and of those that never refuse to publish their nocturnal visions. It is advisable to go to sleep after an evil dream, and its contents should be disclosed. Good dreams should under all circumstances be kept secret. If there should be two dreams only the latter of the two should be taken into account. In this connection it must be pointed out that the proximity or otherwise of the occurence of the events forecast, certainly depends on the time

and hour of the dream, besides the contents of the dream.

Supposing the night period to be subdivided into four quarters (or Yamams) of three hours each, it is to be understood that if the dream occurs during the first part, the foretold events take place within one year of that date. If during the second part of the night, the evets happen within eight months. If during the third quarter, they come to pass within four months after that date, If the dream is dreamt during the fourth part of the night, the forecast events must come off in a month. Lastly if it appears during the day-break or just at sunrise, the results are to be expected on that very day. So do our ancients teach us in their books.

The truths of scientific law and hypotheses are always best tested and judged by our experiences in our daily contact with nature. So also, in the case of dream study experience, both ancient and modern proves the value of exact dreams as real harbingers of our near futurity, provided there is careful observation and study, and intelligent inter-

pretation of their significance.

In my next article I wish to explain the meaning of a considerable number and variety of dreams in the fashion of a dictionary, to facilitate the readers reference.

## ILLUSTRATIVE HOROSCOPES

(Continued from page 186) the position of Saturn, owner of the 4th house to the ascendant occupying the 12th house (House of destruction) to Rahu, the Lord of the main period which in its own turn is in the 12th house to the 4th. Hence the incident of the death of the mother in the main iperiod By of da Rahusand Ginan kosha of Saturn.

# Popular Astronomy

HOW TO MEASURE PLANETARY DISTANCES.

It is a well-known fact that distances. diameters and other particulars pertaining to the remote celestial bodies were determined by ancients with astounding mecision. What was the means employed by them? What are the methods used by scientists of today. The Sun seems to touch the earth when it disappears in the purple mists of twilight. Our neighbour, the Moon, floats in space, a stone's brow from us. But an immense abyss separates us from it. Hence it is of particular interest for us to give an account of the means employed in determining them.

The calculation of these distances is made by "triangulation". Every object removed to a distance of 57 times is diameter measures an angle of one degree, whatever its real dimensions. Thus a statue measuring about 5 ft. in will be equal to an angle of one degree if distant 57 times its height, that sto say, at 323 feet. In length a degree the 57th part of the radius of a circle, e from the circumferance to the center. every one knows that a circle is divided 360 degrees, each degree into 60 minutes and each minute into 60 seconds. hat is an angle of one degree? It is the the part of any circumference. The what does not alternament Matheolection, Varanasi Dibit EBY OLIME OF A ther it be measured at 1 foot, 10 feet

or 100 feet or in the infinite spaces of heaven. This makes clear the distinction between the relative measure of an angle and the absolute measures, such as for instance the meter. Thus a degree may be measured on this page, while a second measured in the sky may correspond to millions of miles.

Let us take Moon. Her diameter is

31 minutes and the geometric ratio tells us that the distance of the Moon is 110 times its diameter  $(\frac{60 \times 57}{31})$ . to know the distance in miles we have to know the width in miles of the lunar disk. Two observers go as far as possible from each other and observe the Moon simultaneously from two stations situated on the same meridian say one at Berlin and the other at Cape of Good Hope-but having a wide difference of latitude The distance that separates the two points of observation forms the base of a triangle, of which the long sides come together on the Moon. The result of observations shows that the angle formed at the centre of the lunar disc by the half diameter of the earth is 57 minutes of arc. This is known as the Moon's Parallax. This parallax of 57 minutes proves that rhe earth is removed from that Moon at a distance of about 60 (60.27) times its half diame-The half diameter of the earth is 3950 miles. Therefore the Moon's distance from the earth is 238066 miles.

Next Issue HOW TO MEASURE

## Your Scientific Difficulties Solved

By MIHIRA

(In the letters The Astrological Magazine receives from its readers, many interesting questions are raised pertaining to astrological and scientific problems. Here are a few recent queries together with answers. If some similar doubts are puzzling you why not write to us about them, This service is free to all readers of the Astrological Magazine, Address communications to—"Mihira, c/o The Astrological Magazine.)

Q: I saw in the Mathrubhoomi that the Sun, the Moon and Jupiter will all be in Karkataka at 12-44 on 1-8-1943. It appears that in the 2nd Adhyaya tenth skantha in Bhagavatha, it is stated, in 24th sloka that the Kali Era will end and the Satya Yuga will start. I request you to kindly throw some light on this point through our magazine.

-T.P.G. Chittur-Cochin.

Ans: Your query is really interesting. The question of the ending of Kaliyuga, the beginning of Satya Yuga and the incarnation of Maha Vishnu as Kalki are being interpreted in different ways by different writers. One Mr. H. K. Sen states that Satya Yuga has already commenced and that Bhagawan Kalki has already been born of holy Brahmin Parents at the village called Sambhal somewhere in the deserts of Mangolia and that he is going to appear in 1943. So the year given by Mr. Sen corresponds with the year referred to in your question. On 1-8-1943, say at about 5-30 a. m. the following will be the planetary positions.

| Mars 240 | Saturn 60 36' | Sun 15° | Moon 15° | Rahu 24° | Jupiter 15° | Venu 24° | Budha

According to Puranas Kaliyuga lasts for 432000 years including the School Varanasi

and Sandhyamsa periods that respectively precede and follow Kali for 36000 years each. Up till now only 5041 years have elapsed in Kaliyuga and there yet remains a very long period of 354959 vears for the close of Kaliyuga proper plus Kali Sandhyamsa period of 36000 vears immediately following Kali. It is a matter of common puranic knowledge that each ordinary Yuga consists of 4 quarters and that we are in the 5041st year of the 1st quarter. This is of course testified to by our daily Sankalpa when we observe Kaliyuge Prathama Pade Bhavisya Purana says that British power would continue in India till about 1983 A. D. There are lengthy lists of future generations to rule over India. Therefore Kaliyuga cannot so abruptly end and Satya Yuga begin in 1943. The conjunction of the Sun, Moon and Jupiter in Thishya mentioned in the Puranas indicating the dawn of ensuing Satya Yuga is not a rare astronomical phenomenon as the same may occur a number of times. Puranas declare in one voice that Kalki shall be born in prison on Marga Krishna Ashtami at midnight as the son of Brahma Vishnuvyasa and Vishnukriti his wife. Bhavishya Purana declares start the Krita Yuga on Karthika Sukla navami falling on a Thursday before his final disappearance from the earth. Therefore no one need be under the impression that the millenium is at hand. After the entry of Jupiter into Cancer a new era of peace and prosperity may dawn on the world.

# Commercial and Market Forecasts

SHARES, COTTON, GOLD, ETC.,

(For June 1940) By ASTRO-ECONOMIST

(This study is not intended as a tip for investors to follow. Those who act on this information will be doing at their own risk. -- Ed A. M.)

#### GENERAL

Readers will notice that the international situation has taken an altogether different turn on account of German invasion of Norway Denmark. and repercussions This had its own commercial conditions in India. The Sun enters Gemini on a friday. Therefore, all grains and seeds including castor, linseed etc. show some slight fall in their prices. Sugar and J aggery will however show increased price as also Tobacco, Cotton, wheet, and greengram. General business indications show gain especially railways, Public utilities, air planes.

### TATA DEFFDS.

In considering the rise and fall of commodities, the general trend of the market must be kept in view. On account of the conjunction of Saturn and Jupiter the general level of Tata Deffds will be fairly high. The critical days when changes or acceleration towards the upgrade are probable are 3rd, 5th, 7th, 12th 25th, 28th and 30th. Between 12th and 24th no important developments seem to occur. On the following dates Tata Deffds is likely to go down. 6th, 10th. 13th, 17th 19th, 23rd and 26th. COTTON.

> lune. May

Cotton seems to point towards a gradual The price will be at a higher level than in May, In cotton futures, the following dates indicate an upward tendency:-14th,18th,21st,25th and 29th while likely dates indicating downward tendency are 1st, 4th, 10th, 12th, 17th, and 27th. Aries rules cotton. On account of the conjunction of Saturn and Jupiter in general a high level will be maintained. GOLD AND SILVER

Gold and Silver will also be fairly high. In fact gold may show a slight fall on 15th, 25th and 30th while the value may go up on the 9th, 13th, 23rd and 27th. So far as Silver is concerned 1st and 29th indicate slight fall while 15th and 21st denote an upward ten-

dency.

MISCELLANEOUS.

Wheet will go up as also Cement.  $3\frac{1}{2}$ G. P. also indicates an upward tendency.

P.S. We hope to be shortly in a position to announce a more detailed forecast of Commercial events by an expert.

# Tips for Bangalore Races By H. R. RAJANI

[Those who act on the following information which is based on purely Astrological .... Ed A.M.] considerations will be doing so at their own risk.

The following are the Lucky Winning numbers for the Bangalore Races.

3 and 6 Card as well as draw. 19-6-1940 1. Wednesday 1 and 8 Card as well as draw. 22-6-1940 Saturday

3. cowednesday Math Coleding Variablesi. Digitized Bandloffactured as well as draw.
4. Saturday 29-6-1940 Saturday

## Your Personal Problems Solved

BY "UTPALA"

[If you want to know anything pertaining to your personal problems concerning children, marriage, domestic, psychological etc., write to Utpala clo The Astrological Magazine. Every question must be accompanied by a coupon which will be found at the foot of the back cover. Be sure to send date, place and time of birth (if possible send horoscope already worked) In the absence of birth data mark the time at which you put the query. If a question concerns two people birth data of both must be given. Answers are made free of any charge through this column in strict rotation and as space permits. The Editor reserves the right to reject any question without assigning any reason whatsoever.]

[Readers will kindly kindly note that query coupons should reach UTPALA on or before 15th of the month of issue. For instance the query coupon pertaining to June 1940 issue should reach us ON OR before 15th June 1940. Coupons of June issue received after the 15th June will not be available for use- Ed. A. M.]

Q: 1: Born 10 p. m. 3rd January 1907 at 10 p.m. When all my debts will be completely cleared.

—T. R. R. Ooty.

Ans: Yours is an unfortunate horoscope, The presence of Kethu in the 6th gives all sorts of worries, debts and mental worry. Chandra Dasa Rahu bhukthi will close about November 1940. Then Kuja Dasa commences. Kuja being Yogakaraka and being aspected by Jupiter will, no doubt turn a new page in your life. Your bright period will commence from beginning of 1941.

Q: 2: Is there any chance of getting my selection grade in the course of next few years. Horoscope appended.

-Dr. K.L.J. Jhobran.

Ans: From 1941 June you will have Venus major period. Sun's sub period. From the Moon, the Sun lord of house of wealth is in the 11th with Venus. The horoscope seems to be a fairly good one. In the course of 1942, you are likely to get selection grade. There are little chances of your getting any pension though you will have a bright official career.

Q: 3: I wish to know if the heart-weakness from which I am suffering will ever be cured Born 11-5-1912 at 7 a.m. (S. T.)

Ans: Venus ruling vitality, the Sun, and Mercury ruling nerves are in combustion in the 12th. Lagna as well as Lagnadhipathi have Papakarthariyoga. The Moon is aspected by Saturn. There is Kethu in the 5th. These combinations have made you "disease complex" and your heart-weakness seems to be due to something other than physiological causes. After the commencement of Chandra bhukthi in Sani Dasa (Say June 1943) you will be free from the disease. Your trouble has commenced since the beginning of Sani Dasa. I should ask you to have remedical measures done for immediate relief.

Q: 4: What are the Dasa and Bhukthi

—L. V.R. Kalahasthi.

Ans: I think Rahu Dasa Chandra bhukthi will fix you up in service. Regarding the other question the Query Coupon sent by you is no more valid as it reached us in the 1st week of April instead of on or before 15th March.

Q: 5: Kindly tell me if I will pass successfully my examination in aeronautics to be held about early July 1940.

—P. I. Hull, England.

Ans: The time for you at present is not very auspicious. Therefore in order to be successful in your coming examination you have to put forth much extra effort.

Q: 6: I understand I have entered Sukra Dasa. Do you think I will enjoy all the benefits of "Sukra Dasa" or there are any evil influences to counteract the attainment of full benefit.

—T. K. M. Rajahmandry.

Ans: Venus is the lord of the 8th and is subject to Papakarthari Yoga. But he is being aspected by exalted Jupiter. Therefore I would put the good results of Venus Dasa tout 65%

CC-O. Jangamwadi Mati Scolle Vapone asi Etgitthe Pestent no fee bout i 65% n Kosha

0.7: What are my prospects in service during Rahu Dasa which begins sometime in -T.V.A. Madras. 1941 March.

Ans: Your question is vague. You have not stated what exactly you want. If you mean by prospects financial prospects, you should have given full particulars about your profession etc., Rahu is in the 2nd house and he should give the results of Sani who is in the 12th from Lagna and the Moon. Your professional prospects are likely to be cheerful in Rahu Dasa Guru bhukthi. The January coupon sent by you is not valid as it ought to have reached us before 15th January. The other query will be answered next month,

Q: 8; I was born in Bombay on 23-5-1901 at about 11.45 a.m. Please let me know when would my financial conditions be improved. —A. P. M. Bombay.

Ans: There are no doubt favourabe combinations promising good financial conditions. But on account of the Shashtashtama (6th and 8th disposition) prevailing between important planets, the vitality has been sapped up. After Saturn gets into Taurus your finances will improve. But from 1950, you will be excellent in money matters and placed above Speculation is not advisable till Jupiters entry into Taurus.

Q: 9: I am now passing through Ravi Dasa Sani bhukthi. Have I got a 2nd matrimony in my life. —A. K. R. Bangalore

Ans: There are indications of a second marriage, Sukrabhukthi in Ravi Dasa will be critical for your 1st wife as Sukra. as Kalatra Karaka occupies the 8th and is subject to Papakarthari. I would recommend strong remedial measures for the counderaction of the evil influences that have affected your Kalatrabhava,

0: 10: How many issues for this querist. Horoscope herewith enclosed.

-P. N. S. K. Madura.

Ans: A general examination of the 5th louse, in your horoscope as well as in those of your wives indicates either absence or death of children. The 5th house is subject load not be a need to b details the state of evil influences. If you want details pertaining to the 5th house, then it he done in the standard data while to be critically examined data while to be critically examined data while to be anxiety is felt kindly let me know the lead one in the control of the c be done in this section—you may refer to the

editor. Regarding the other question, please send a fresh coupon as the January coupon was received in this office on the 12th February.

Q: 11: Plese let me know when my marriage would take place and whether, after marriage my prospects would be -B. K. Rajahmandri. bettered.

Ans: Your marriage is likely to take place before May 1941. The marriage will be conducive to your future progress as lord of the 7th Mars is in the 11th from Lagna, Much marital happiness does not seem to be indicated.

Q: 12: What are the chief events during this year for me. Horoscope sent herewith, -B.R. Rajamundry.

Ans: Ravi is in 7th from Lagna and in the 8th from the Moon. The results will be of a mixed nature. Your wife may fall ill, There will be some financial stringency mental worry and disappointment in your attempts. It is only after Saturn gets into Taurus that you can expect any fovourable results to occur.

Q: 13: I have appeared for a departmental examination. Please let me know if I will be successful. The results are likely to come in the middle of May -Anxious Lahore

Ans: Jupiter, lord of Dasa is aspected by the Sun. Rahu, the sublord must give the results of the Moon who is situated in the 5th from Jupiter. There seems to be a likelihood of your being successful.

Q: 14: Please let me know when will the person (born 4-2-1940 at 10-32 p.m.) have danger to life. —R. S. Patna. danger to life,

Ans: As you say Mars Dasa will be ruling for yrs 1-6-27 from birth. The question of longevity can be considered after the child survives this period.

Q: 15: In the enclosed horoscope of my son you will find several evil combinationslord of lagna in the 12th; Venus lord of 2nd and 9th, debilitated in Virgo, Jupiter afflicted by conjunction with Kethu and all malefics in the 8th. I am driven to distraction. I am told his prospects in life are bad. As considerworst.

Ans: I do not think you need be so much despaired. It is true that viewed from Lagna the horoscope presents many affictions. Chandra Lagna is as important as Lagna. Therefore from Chandra Lagna the horoscope has some prospects. In the 4th house there is a Neechabhanga Rajayoga given rise to by Saturn. There is Jupiter (through afflicted) in the 10th. Jupiter's affliction may give ir-relligiousness and immorality. After the advent of Guru Dasa the native is likely to occupy a fairly good position in life. The career will not be a smooth one.

O: 16: Please state if I would amass a great foutune in my life. Horoscope enclosed. -L. N. P. Dadar.

Ans: The 9th house has the Sun in exaltation with Mercury lord of the 2nd, Venus lord of the 10th and aspected by Jupiter from Lagna. From the Moon Venus is in the 11th house as also Mercury. Hence there is a powerful combination for immense wealth which you will a mass in the course of Budha Dasa to begin in 1949.

O: 17: Will I be free from debts and will my professional career be brighter than what it is?

-V. S. V. Iyer, Bombay.

Ans: You are at present having Rahu's major period and Venus sub period which will continue till about July 1942. As Lord of the 6th and 11th from the Moon and as placed in the 3rd from Rahu, Venus is not highly empowerd to produce quite good results. The present uncertainties which you have been experiencing will disappear after Jupiter's entry into Taurus. After the advent of Sun's Bhukthi you are likely to secure a good footing with chances of permanancy. Guru Dasa commences in 1945, after the commencement of which you will not only be able to clear all your debts but will also have a much brighter professional career than what you have had during all these days.

Q: 19: Please let me know whether I get a promotion during this year?

Ans: There is a likelihood of your getting a promotion especially that Jupiter and Saturn have been occupying 11th house according transits: with regard to the other two queries they cannot be answered as the two coupons pertaining to January and February queries please sent the issues sent by polar are weet Metal Collection, Varanasi Digitized By Gidtha English otri Gyaan Kosha

Q: 20: When will I be free from financial -V.S.I. Malad. indebtedness?

Ans: There are indications of your becoming free from debts in the course of 1942 though, anything like peace of mind can be yous only in Guru Bhukti in Guru Dasa, For one coupon included one question is answered.

Q: 21: I shall thank you to let me know when my bright period is likely to commence ...V.B.K. Bombay.

Ans: Your bright period will commence after June 1941.

Q. 22: Whether I succeed as a speculator or a legal practitioner. Horoscope en--Scorpio, Bombay. closed herewith.

Ans: There are no indications of success in speculation. As an advocate you are likely to succeed much better as the Sun Lord of the 10th has obtained Neecha Bhanga, Good time will commence from 1941 May or June. It is only after 60th year that any real name remembered by others could be made by you.

Q. 23: Please point out the nearest favourable planetary conditions the native is likely -K. M. Calicutt. to have?

Ans: After 1941 May financial conditions will be bettered.

Q: 24: I wish to know when my daughter ...R.S.A. Bandra. will be married?

Ans: There are indications of her being married in the course of this year i.e., before May 1941. Fuller details cannot be given in this section.

Q: 25: When shall I marry well? ... S. A. Bombay.

Ans: You are likely to marry after Jupiter gets on to Gemini- Of course your prospects after marriage. coupon for February sent by you is not valid. other question Hence, the answered.

V. J. S. Nagapatam: For answering your queries please send the horoscope diagrams

## Astrology and Racing

By A NON-PUNTER

A number of readers have written to me to explain the gravity method propounded by Sepharial. It is no doubt sensible system but it has its own pitalls which often misleads one who wishes to invest as sometimes the system points to four horses. I would suggest however that readers try this method in as many instances as they possibly can, It may be mentioned hat the gravity method seems to yield correct results near New and Full Moons. for the time of the race find the positions of the Sun, the Moon and the ascendant. Find the Moon's distance from the horizon and call this M. Then find the nearest distance between the Sun and the Moon. When it exceeds 90° take it from 180°. Call this G.

Let us take Bangalore Races 8th July 1939, 3. P. M. Ascendant Scorpio 23°; the Moon Pisces 29° and the Sun Cancer 15°.

M= 540. and G= 740.

lop weight = 9.12 and bottom weight= 1.0. Likely Winners are:  $-M \div 90 \times \frac{1}{2}$  scale of weights added to the bottom and subtracted from the top weight and  $6 \div 90 \times \frac{1}{2}$  scale of weights added to the bottom and subtracted from top weight.

(a) 
$$\frac{54}{90} \times {}^{20} = 12$$

Likely Winners are: -

(a) 
$$9.12 - 0.12 = 9.0$$
  
 $7.0 + 0.12 = 7.12$  M

(b) 
$$9.12 - 0.12 = 0.16 = 8.10$$
  
 $70 + 0.16 = 8.16 = 8.2$ 

Princes Hilal (7·10) got the Win While Munny loss (8.9) got the place.

In the next issue I hope to describe a method based on numerology.

### Key to Racing.

- (1) Racing Kabala. Simple arithmetic. It is no astrology. 90% WIN results approximately. It can be had on guaranteed secrecy. Price Rs. 250!-
- (2) Lucky number arithmetic. simplest system for sale. No astrology, secrecy guaranteed. Price Rs. 125/-

Stamped envelope should accompany all enquiries otherwise cannot be attended to.

H. R. RAJANI,

Divanpara,

Bhavnagar, (India)

### Query on Racing.

Mr. S. N. Saldanha, Secundarabad, writes:—Out of the two chaturthamsa weights obtained, one supplementary and the other complementary, can you find out by a reference to planetary positions and the ascendant, for every half hour, when the top weight will win and when the bottom weight will win e. g. your issue for April 1940. Saturday 24-6-1939 (Bangalore Races) weights indicated 9.2 8.1: Why did 9.2 Win in preference to 8.1. When the middle weight will win?

CC-O. Jangam (A) Math Collection, Varanasi. Digitized By Siddhanta eGangotri Gyaan Kosha

### NATURE'S CENTENARIANS

(Continued from page 169)

that, among the longest livers among birds, birds of prey are conspicuous.

While all of the foregoing may be new to many, and the age limits mentioned be surprising, the end is not yet. have spoken only of animate nature, and as interesting as this is, it is far exceeded by inanimate forms of life, which hold the record for the peak and essence of old age.

The distinction of being not only the largest, but also probably the oldest living thing upon the earth belongs to .....a tree! This ancient giant is known to scientists as Sequoia gigantea but to the millions who have gazed at it in silent wonder, it is the General Sherman Tree, the proud possession of the United States Government in California. though one cannot but be impressed by its stupendous size, it is the age of the tree which staggers the imagination when faced with the facts concerning it. Big it most certainly is, superlatively big, and though prosaic figures are often flat, they are the only means of imparting some idea to those who have not seen this wonder of the vegetable kingdom, rises to a height of two hundreed and two feet and its greatest diameter thirtysix feet, five inches! And, coupled with these figures, we must add the fact that, it has been conservatively estimated to be three thousand, five hundred year old!

Measured by this standard, all other life spans fade into utter insignificance. Imagine a thing now living that began its existence one thousand five hundred and sixty years before where tall was ector Waranas Dignized by Sidemania eGangotri Gyann Kosha

When Moses was a baby in his cradleboat among the bulrushes of the Nile. this tree was over a hundred years old. Still it lives, and may continue to do so far another two thousand years!

-- Nature, New York.

### Announcement

Do Not Delay!

Act At Once!

By Paying Rs. 32 -

You will get the following valuable books by

PROF. B. SURYANARAIN RAO & B.V. RAMAN.

Worth about Rs. 45

- 1. SARVARTHACHINTAMANI:-Eng. Trans B. S. Rao. (In Three parts) Rs. 15,
- 2. ASTROLOGICAL SELF-INSTRUCTOR:-Eighth edition, Rs. 2-12,
- 3. ROYAL HOROSCOPES:- Rs. 3.
- 4 JAIMINISUTRAS:-Eng. Trans, A rare and useful book on horoscopy Rs. 2.
- 5. STRI JATAKA:- This is frankly revealing in its treatment of the Horoscope of Women Re. I.
- 6. ILLUSTRATIVE HOROSCOPES:- A treatise on practial Horoscopy Rs. 2-4.
- 7. CHAPPANNA or PRASNA SASTRA:-Rs. 3.
- 8. ASTROLOGICAL MIRROR:-(Big Edition)Rs. 1
- 9. ASTROLOGICAL MIROR: (Pocket) Rs. 8.
- 10. JATAKAKALANIDI:-As. 8,
- 11. HINDU PREDICTIVE ASTROLOGY:-by B.V. Raman A most up-to-date treatise on the science of prediction. Rs. 6.
- 12. A MANUAL OF HINDU ASTROLOGY: The finest book on Astrology for beginners and advanced Rs. 4.
- 18. VARSHAPHAL OR THE HINDU PROGRE-SSED HOROSCOPE:-Rs, 1-12

(POSTAGE Rs, 2/- FOR THE WHOLE SET)

Books not available will be procured subject to delay For further Particulars and Catalogue apply to:

B. S. CHANDRAN & Co.,

Bangalore, (S India)

### Reviews

1 LINGUISTIC INTRODUCTION TO SANSKRIT:-by Bata Krishna Ghosh, Dr. Mil. D. Litt. (Indian Research Institute, Calcutta, Rs. 5/-)

The book seems to be primarily intenled for university students of Vedic Sanskrit and Comparative Philology. Dr. Ghosh has med to show in this book how much more omplex than Panini's was the grammar blowed by the Rishis, Language, it must be realised, is above all a picture of the mindand its ways are determined more by Phonein limitations than by Phonetic laws. book is divided into 6 Chapters dealing respectively with (1) Indo-European origin dSanskrit, (2) Veda and Avesta, (3) Vedic Urthoepy, (4) Sanskrit Phonology, (5) Sanskrit Word-formation; (6) Sanskrit Noun-inflexion ad (7) Sanskrit Verbal System. The present book will, we hope, be a helpful guide to sudents of Vedic Sanskrit and Comparative pilology. The author deserves to be congratulated for this unique publication.

2 HEAVERLY MANSIONS OF THE HINDUS by S. Srikantaya (Mythic Society, Bangalore Rs. 2/8/-)

This brochure will form a useful compenfrum in the hands of students of Hindu Astronomy. The author has shown why so much importance has been attached to the lars from time immemorial throughout the world and why that continues today.

THE GREAT PYRAMID by Adam Rutherford, F.R.G.S., (Author. 39, Beverley Garden, London. Sh. 7/6)

The history of Pyramidology is a highly intresting study. The Great Pyramid is situaabout 10 miles to the South-West of the bhat city of Cairo in Egypt. It is supposed In be the largest building in the world. In world world world bulk the Great Pyramid is 2½ times the size world's largest sky scraper-the Empire Building in New York.

The author Adam Rutherford has endeabe pured to show that the importance of be pyramid not only is as one of the wonders the World on account of its enormous size advantage on account of its enormous indicating advance the future of manking as revealed the Bible. The Great Pyrainid is supposed the astronomical pick Raining Supposed has conducted several tests to provide the astronomical pick Raining Supposed has conducted several tests to provide the certain signs favoured has conducted several tests to provide the reveal that conducted several tests to provide the reveal that conducted several tests to provide the reveal tes

the earth, the precession of the equioxes. weight of the earth and other important details. Above all the Great Pyramid is noted for its prophecy. The book under review presents all these details in an easy style. We would recommend this highly interesting book to every reader of The Astrological Magazine. The book contains several prophesies about the future of leading nations and is worth a perusal by the educated public.

4. AKSHARAMALIKA SIVASTOTRA English Translation by K. Viswanathan.

(Bharathi Bros. Bombay.)

This Sivasthotra is sung as a ballad by almost all in S.India. The translator has tried his best to bring out the significance of the stanzas and deserves to be congratulated.

THE PEEPS INTO THE FUTURE by S. P. Tata (The Pioneer Occult House, Vijayanagaram City Re. 1|-)

The author claims this book to be a first aid in the sicence of Foreknowledge. The book will be helpful to the general public as a text on Horary or Prasna. The presentation is simple and lucid.

KAILASA PILGRIMAGE MYSORE MAHARAJA by S. Srinkantaya, (Mythic Society, Bangalore Re. 1-4)

This is an account of His Highness Sri Krishnaraja Wadiyar's Pilgrimage to Kailasa and its environs. Kailas is the home of Gods and is held sacred to every Hindu. As an administrator, a constitutional monarch and a devoted and pious Hindu. H. H. is the foremost Prince of his day in Ind and his pilgrimage to Kailasa, as presented in this book, makes a fascinating study.

7. ASTROLOGICAL COURSES:-by Prof Prakasa Rao (The Pioneer Occult House

Vizianagram City Rs. 3|-)

The book contains a number of important rules and data that one can easily grasp the pinciples of astrology. It serves the purpose of a self study and is free from technicalities.

8. PLANTING BY THE MOON by Dr. Clark Timmins. (Aries Press, Chicago) 75 Cents.

This is an attempt to explain the nature and cause of lunar influence over vegetation. A new approach has been made to the influence of the Moon on vegetation. The author has conducted several tests to prove that the germination. To give an example of the tests conducted by the author. 50 seeds of Tomato were planted at 1 p.m. On 10th March 1938 when the Moon was in Cancer. The Germination was 90 per cent. Again he planted 50 seeds on March 12 when the Moon was in Leo. Germination was 58 per cent. It may be referred in pasing that the agricultural operations in India are carried on even to day mostly by a consideration of lunar movements.

9. THE INFLUENCE OF PLUTO by Elbert Benjamine (Aries Press, Chicago. 50

cents).

The supposed influence of Pluto in birth charts is condensed in this book. It gives the things Pluto rules and its importance in mundane and other branches of astrology. This, along with the Ephemeris of pluto for a period of 120 years (1848 to 1960) makes this a useful book.

10. EUROPE IN THE COMING YEARS by A. C. Mukerjee. Director, Astrological

Buureau, Benares City (Price Re. 1)This interesting book contains predictions about the future of India, England, Japan, Germany, Italy and other countries besides an analysis of the horoscopes of leading personalities of the world. The data in regard to the notable horoscopes discussued seems to have been taken from Dr. B. V. Raman's "World Prospects in 1939 and 1940". The author predicts the end of Hitlerism. He expects that China War will end in 1942. Other interesting predictions are made and the book is well worth a perusal.

11. PLANTING TIME by Dr Clark Timmin (Aries Press, Chicago, 50 Cents)

This is an annual publication and the 1940 edition gives Planting Time for the benefit of the gardner and the agriculturist. Obviously the instructions are based on astrological considerations and hence the attempt is laudable.

12. THE ASTROLOGER'S EPHEME-RIDES (Aries Press, Chicago, 1 Dollor)

These ephemerides contain the planetary positions for every day for Geenwich Mean Night including the Sidereal Time and declinations and latitudes. The volume is handy and very useful to astrologers.

Printed by B. Sivappa at the S. G. N. Press. Cottonpet Bangalore City. Edited and Published by B.V. Raman, Seshadripuram, Bangalore.

Ready for Sale

### GRAHA AND BHAVA BALAS

A unique treatise formeasuring the Strengths

of Planets and Houses numerically

By

B. V. RAMAN, M.R.A.S.

Editor:

The Astrological Magazine

- An entirely new book on mathematical astrology. The first real effort to present the complicated method of assigning planetary and house strengths in a popular and easy style, Suitable for even laymen.
- been seeking containing as it does everything necessary for a quick and accurate study of astrological mathematics so very essential for correct predictions.
- Experts and students will welcome this new publication.

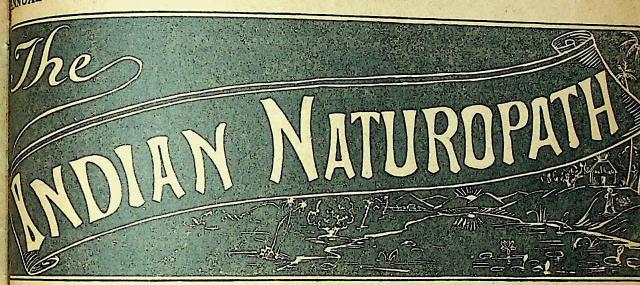
A book of this type has never been Published before.

Rs. 2-4-0. or Sh. 5|- or Dols. 1.50.

Order your copy at once.

Raman Publications
BANGALORE

P. O. Malles waram,



FOR HEALTH - PHYSICAL, MENTAL & SPIRITUAL

Editor: Dr. P. VENKATRAMAYYA, N. D., D. M.

### CONTENTS

	page
Editorial	 85
Real Education	 86
Control of Tuberculosis	 90
The Problems of The Sexual Life	 91
Book Reviews	 95

IX Jo

-O. Jangamwa Kananasi. Digitized By Siddhanta eGangotri Gyaan Ke



No. 8

# The Indian Naturopath, Bezwada Business Notice.

No V. P. P System:— This Magazine will not be sent to any one by V. P. P. Subscriptions should, in all cases, be remitted in advance by money order only.

Enlistment:—Subscribers and members of the I.N.A. are enlisted at any time of the year, but they will receive only the issues from January to December, comprising a complete volume to one year's subscription.

Subscribers and Members of I. N. A. should always write their names and addresses clearly and fully and quote their Roll number, Subscriber's No. in all communications.

Contributions:— The Editor will be glad to welcome short contributions. They should be either typed or legibly written on one side of the paper only; and have the name and address of the writer below, not necessary for publica-

tion, unless and otherwise informed. Articles are subject to editorial alterations, though the Editor will try his level best not to change the sense. The Editor does not assume any responsibility for the signed articles and opinions of contributors. Articles showing ignorance of the Nature-cure point of view will not be accepted.

Correspondence:— Members of the I. N. A. requiring free health advice should write to the General Secretary enclosing a self-addressed stamped envelope for reply. All remittances should be sent to the Manager, I. N. A. Bezwada.

Annual Subscription for the Magazine Inland Rs. 1-8-0, Foreign Sh. 3 or \$ I.

Annual Membership Subscription for the Indian Naturopathic Association. Inland Rs. 3—0—0 foreign Sh. 6, \$ 2: Magazine free to the members.

# Marriage & Sexual Development

by Dr. E. D. BABBITT, M. D.,

An exhaustive treatise on the daily confronting marriage problems.

- Where does the real harmony in married life lie?
- What is the principle of Temperamental harmony between man and woman?
- How can you contribute to the building up of a superior human race?
- What temperamental couple can lead a perfect happy life?
  - How can you modify the temperamental influences of a wrongly united couple?
- What are the three fundamental methods of human upbuilding?
- How can you remedy sexual waste?
- How can you control the sex of your offspring?

Price Re. 1 only (Excluding Postage)

Published by:

CHROMOPATHIC INSTITUTE (Regd.)
Andhra Grandhalava Proce Building PEZWADA.

Andhra Grandhalaya Press Buildings :: BEZWAD

N. B:—CThosen who wad with find the count variances Digitized By Siddhapto and the same.

Included in the same.

# Indian Naturopath

The Official Organ and Gazette of The Indian Naturopathic Association

BEZWADA - August, 1940

### EDITORIAL

#### Control of Tuberculosis

Elsewhere in this number you will find an extract of the broadcast message of Major General G. C. Jolly in his lecture on "Tuberculosis in India, an organised front against the menace". He suggests organised home treatment for facing the problem in the present condition of India in which she is unable to furnish the people with sufficient quality and quantity of sanitariums as in other countries.

To successfully carry out the scheme he puts forward 5 main items of procedure to be followed in accordance with the scheme. Number one is the establishment of well equipped and well staffed tuberculosis clinics. The second is the creation of facilities for selected patients for special operations in the clinics. The third is the cooperation of the private practitioners with the clinics. The fourth is the formation of care and after care committees which work in coordination with both the clinics and the private practitioners. The fifth is the establishment of colonies for T. B. ex-patients in connection with each large sanitarium.

As long as the cause of T. B. is a sealed mystery to the allopath and as long as he suspects the germ—the end product of the disease—as the cause of the disease such futile attempts to bringing down of the disease such futile attempts to bringing down of the disease such futile attempts to bringing down of the disease such futile attempts to bringing down of the disease such futile attempts to bringing down of the disease such futile attempts to bringing down of the disease such futile attempts to bringing down of the disease such futile attempts to bringing down of the disease such futile attempts to bringing down of the disease such futile attempts to bringing down of the disease such futile attempts to bringing down of the disease such futile attempts to bringing down of the disease such futile attempts to bringing down of the disease such futile attempts to bringing down of the disease such futile attempts to bringing down of the disease such futile attempts to bringing down of the disease such futile attempts to be attempt to be attempted at the disease such futile attempts to be attempted at the disease such futile attempts to be attempted at the disease such futile attempts at the disease such

fight out the disease cannot but be advanced, to fail.

Tuberculosis like all other fevers is the product of undigested, unoxygenated, uncombustioned food material in the system. Owing to ignorance, indifferance and indulgence, and owing to the poverty on one side and worry on the other, people are forced to take wrong and negative diet day in, day out-

Due to poverty, people are forced to live in almost slums where ventilation and sunlight are inadequately available. Due to the foreign domination, under which people are groaning we cannot expect better conditions in the health of the people. Until the health of the people forms the main look out of the rulers; until poverty is driven out of India,—India which is called Ratnagarbha and Vasugarbha, her people find the fruits of their toils themselves; until people of India find time, leisure and money to choose their health giving diet, any amount of propaganda or any number of activities are sure to fail.

Proper education in the right direction regarding the details of health giving diet is immediately needed to the people.

An ounce of activity in that direc-

tion is better than pounds of movements in other directions in the real bringing down of the disease.

### REAL EDUCATION

PROFESSOR SHYAM SUNDAR GOSWAMI

Dean, Goswami Institute of Yoga and Physical Culture, Santipur, Bengal

It was a bright morning. I was in my study, reading a book on philosophy. My eyes were fixed on the book, but my mind was heavy and wandering. One thought after another came and passed by. I felt as if something were lacking in me-a feeling that left me unhappy. My body was still, but a storm was passing through my inner self.

Suddenly my father, rather unexpectedly, entered the room and saw me sitting there. Did he read my thoughts? I do not know. He too was still for a few seconds staring at me. Then he said, 'My boy, philosophy of life is the best of all philosophies. One cannot enjoy life if the natural demands of the body are not met. Go out of doors. It is not the time to sit inside. Sadness can be conquered only by cheerfulness, and cheerfulness comes from healthful activities the body."

He left the room. I have always been impressed by my father's personality. The joyous spirit is constantly expressed through his healthy and fit body. He is an example of plain living and high thinking.

I thought and thought I suddenly realized that pouring dead matter into the brain by reading books is no real education. To bear the burden of other men's thoughts, which sometimes are undigested thoughts, does not develop the inner powers of the mind. The unfoldment of powers occurs from within. This is real education. But this

tion of the brain and the body as a whole is created by proper means. . Our minds cannot be in tune with the Infinite if the molecular purity of the body is not maintained by right living. I put the book on the table and left the room. I looked at the sun. It was glittering in the blue sky.

I began to walk. I walked several miles. I was perspiring, but I had a pleasurable bodily sensation, a feeling of well-being, which I had not experienced for many years. I returned home and had my bath. Then, to my surprise, I felt hungry. This, too, was a new experience. For years I had taken my meals mechanically. I had entirely forgotten that there was such a thing as enjoyment in eating. But this time I enjoyed my meal immensely. I realized at once that physical culture might give me many other enjoyments. It would increase my love for life, and this love would help me, to free the many emotions within me which I wanted to express, thus making me a better man physically and mentally.

I commenced walking regularly. After a few days one of my friends came to me and advised me to purchase a pair of dumb-bells for exercise. He added that he had seen a pair in an old iron shop. We went to the shop together. I picked up one dumb-bell with one hand and raised it to my shoulder with some effort. It was impossible for me, however, to push it overhead. My friend was able to do it without much difficulty. It cannot take place unless a vital condi
CC-O. Jangamwadi Math Collection, Varanasi Digitized By Siddhanta eGangotri Gyaan Kosha

much annoyed with myself. I couldn't believe I was so weak.

Of course, I knew that I had had a fragile constitution from childhood. But I did not realize the extent of my weakness. It clearly demonstrated the bad effects of neglecting the physical culture life. However, this humiliating incident aroused in me a determination to build a strong and vital body. aroused in me a courage and power to turn failure into success. I was not prepared to surrender. I would not let myself believe that I was made of clay and rubbish. This was the beginning of my physical culture life.

I was twenty-seven years old at that time. I took my measurements. My chest girth was thirty-three inches and my upper arm measured about ten inches. Other parts of my body were equally undeveloped. I commenced exercise with light dumb-bells. I adopted the so-called conventional nourishing diet. I took four meals a day. I followed this plan of exercising and dieting for a year. Of course, I improved to some extent, but my improvement was not at all satisfactory. I made some alterations in my program. I added much more food to my daily diet with the wrong notion that I needed.

I continued with this program and my development proceeded at a slower rate. Then I reduced the amount of exercise and began to eat as much as I could. The result was that I began to put on fat. My brain became somewhat dulled, and a disinclination to physical activity developed. I realized then that something more than exercise was needed.

I commenced to study physical culture serious I studied various weight-supporting

theories, analyzed many systems, came in contact with many physical culturists and made experiments upon varied methods of exercising. Though I made greater improvement in my body, still it was unsatisfactory. I concluded that either there must be some intrinsic defect in my body or that physical culture systems lacked something which was essential for me. But I did not relax for a moment. I worked and worked. I had to mobilize all the resources at my command in my effort to turn failure into success.

One day a copy of PHYSICAL CULTURE Magazine reached my hands. I began to read it. To my surprise I found in it exactly what I really wanted. Mr. Macfadden's idea so appealed to me that I began to study his method more thoroughly. Then I introduced the essential principles of the Macfadden method into my training program. Fasting, fruit diet, milk and fruit diet, and milk diet were added. My improvement progressed at a very satisfactory rate.

My attention was specially drawn to two factors of the Macfadden method: purification and diet. I was thoroughly convinced that muscular exercise, if not combined with right diet, was inadequate to build vital vigor and promote normal tissue growth in a satisfactory manner. found this to be true in my own case as well as in the cases of many of my pupils. I also came to the conclusion that when the cells are nourished by toxin-laden blood they cannot maintain a high degree of functional efficiency, nor can the muscles perform at maximum strength.

At last I felt I was physically fit to begin special training for making new Muscular weight-supporting records,

strength acquired by previous training gave me sufficient self confidence to attain success in anything. Physical strength develops not only an ability to work but excites a desire for work, both physical and mental. It helps the proper functioning of the brain, and organic strength depends to a great extent upon it. Strength building is one of the most important parts of man-making.

At the beginning of my special training I underwent a fast for a few days to cleanse my blood and my body as a whole. I broke the fast with a fruit diet and thereafter I adopted a milk diet for two weeks. stimulated the vital activities of the cells to a maximum degree. This was shown by my increased muscular development which followed later when a normal diet was resumed.

I SELECTED only natural foods, because I thoroughly believed in the Macfadden principle, "Man can be properly nourished only by natural food." I strictly avoided denatured and refined foods because they had been robbed of their vital elements. I did not use flesh foods. Clean fresh raw milk, fresh cheese from whole milk, whole sour milk, butter, cream, nuts and a small quantity of wholegrain cereals, were my chief foods. I used plenty of greens and acid fruits. Seasoning the food with spices and condiments was avoided very little salt was used. There was no tea, coffee, tobacco, or alcohol. Three meals were taken daily. I regulated the quantity of a meal in such a way that I had an appetite for the next meal. A fruit diet or a salad diet about twice a month and an occasional fasting were used.

I took special care about intestinal cleanliness. I realized that intestinal

toxemia not only lowered vital vigor but hindered normal muscular develooment. For maintaining a healthy and correct condition of the colon, I added sufficient quantities of antitoxic and laxative foods. Special abdominal exercise helped me in maintaining normal mobility of the colon. The exercise consisted of abdominal calisthenics, abdomino-concave, abdomino-cord, abdomino-short-quick-breathing, dominc-push, reverse-trunk-on-scapula, reverse-trunk-on-head and reversetrunk on neck About two or three times a week I had colon lavage. Only a small quantity of cold water was used. This internal cold application strengthened and toned the internal musculature to a remarkable degree.

I had approximately eight hours sleep a day. I took cold baths twice a day, one after morning exercise and another after evening exercise I also took sweat baths once a week. Cold air baths for prolonged periods and also sunbaths also formed part of my daily routine. In the morning I had my special Yogic exercises consisting of voluntary contraction and controlled movements of muscles, and various types of controlled breathing. latter consisted of three types; the long, slow type; the short quick type; In the evening I took and retention. a vigorous form of muscle-strength exercise combined with Yogic dynamic exercise, three times a weak. I had a brisk walk combined with a slow run on the three other evenings, with a thorough rest on Sunday.

As a result of this training I achieved the following measurements: Neck, 19 inches; normal chest, 47 inches, upper arm (cotracted) 17½ inches, thigh 25 inches. My strength was also greatly increased. I was able to tear CC-O. Jangamwadi Math Collection, Varanasi. Digitized By Siddhanta eGangotri Gyaan Kosha

pack containing 52 cards), to bend a heavy steel rod, to break a heavy iron chain and to perform various other feats. Finally I was able to support six tons on my chest, and three-fourths of a ton on my throat—both great weightsupporting feats.

The principal object of my strength building was to show that every man can develop muscular strength to a great extent if he adopts the proper methods, and that this strength helps him to an extraordinary degree in maintaining not only a high degree of physical efficiency but also mental

efficiency.

A high order of mental and spiritual life is possible only when health is established. Health is an indicator not only of the physical, but also of the mental and spiritual standard of the individual. I realized this truth by observing very carefully the influence of physical training on my mental and emotional life. I found that muscular efficiency played a prominent part in developing mental efficiency, for, the level of the fundamental muscular activity determines to a very great extent the level of the organic vigor, and this in turn influences the brain and the nervous system

Those exercises in which balance, accuracy, concentration, control, coordination, attention and other mental factors are involved, should be incorporated in your program of keeping fit. Walking in the open air, example, is an ideal exercise

improving thinking power

I have also found that the gradual unfolding of one's mental capacity takes place when the scattered thoughts of the mind are controlled by the developing of mental concentration. This can be attained through a process in which the mind is trained to be in tune with particular types of vibrations produced by breath control exercise. By this process we can release brain

energy and allow a reasonable part of it to be conducted to the muscles, thus keeping the connecting parts between the whole psychic area and the whole motor area in free communication, and thus giving the brain cells a free and full chance of functional expansion. This results in maintaining the thought-machine in an excellent

working condition.

The full satisfaction of life cannot be attained if the spiritual thread of life is cut. The real strength of spiritual life lies in the right expression of emotion. The essence of improvement lies in allowing the immeasurable, incalculable and all power energies of the unconscious to express themselves normally and fully. If the atomic arrangements, which occur with the stirring of the unconscious, are not proper, the response of the reflex nerve centers to exciting causes is unhealthy, and the mode of discharge of power from them is also abnormal. I have found that without developing a clean blood condition, the nerve centers cannot be trained satisfactorily. The nerve centers will be educated to receive and react to only one kind of thought vibrations produced by a concentrated state of mind.

According to the Hatha Yoga, breath control plays an essential part in making proper mental patterns. The level of activity of the medullary respiratory center is the measure of the level of the activity of the mind. Thus, by a specific alteration in breathing, we can influence the mind. The first step of the exercise is to build a mental attitude in which the inner self really believes that he has This thinking, in a healthy body. time, will be converted into sound conviction. After making one mental pattern perfect, proceed to make another. In this manner your whole mental and emotional make-up can

#### CONTROL OF TUBERCULOSIS

'Organised' Home Treatment Major-General G. C Jolly's Broadcast

All over India anti tuberculosis schemes are being formed and tuberculosis institutions are springing up under the stimulus of the new movement. The Central Association, through its Medical Commissioner, is rendering technical help in the development of the various local projects, and is arranging that the experiences of each part of India become available to all others.

"The policy now advocated by the Association as a useful step that can be taken at the present stage of development, lays emphasis on the control of tuberculosis by organised home treatment. It is no use closing our eyes to the fact, until such time as India is able to build up and maintain tuberculosis institutions on the scale in which they are maintained in western countries, the treatment of the vast majority of tuberculosis patients must be carried out in the home and preventive measures should be taken. But it should be "organised" at home and preventive measures should especially be introduced in those homes in which there are open cases of tuberculosis. It is fully realised that this policy is not the ideal one but it is a policy based on the hard facts of necessity and the only one which from a practical point of view has any prospect of success for some time to come.

Not ordinary treatment.

"While the main feature of the

scheme proposed is the stress it lavs on control of tuberculosis by organised home treatment, it cannot sufficiently be emphasised that what is advocated is not ordinary home treatment as usually understood, which has had very little effect in the past in combating the disease. But it is 'organised' home treatment, organised from the point of the application of as much as possible of modern specialised treatment and prevention to thousands of homes, where at present patients are left alone without any treatment whatever and without any measures to prevent spread of infection.

"If this scheme of organised home treatment is to succeed, there are five main activities which must be carried out in association with it. The first is the establishment of modern wellequipped and well-staffed tuberculosis clinics. The second is the creation of facilities for the institutional treatment of selected patients who need special operations that cannot be performed Third, there must come in the clinics. into existence the closest possible cobetween clinics and the operation great body of private practitioners, and, fourthly, there is the formation of Care and after Care Committees linked with both the clinics and the private practitioners. Lastly, there require to be established colonies on settlements for tuberculous ex-patients in connection with each large sanatorium



### THE PROBLEMS OF THE SEXUAL LIFE

Its Medical, Psychological, And Sociological Aspects

By Prof. Edmond Szekely

(Continued from page 74 of the Indian Naturopath for June 1940)

From a dialectical point of view the male organism represents 'thesis' the female organism represents 'antithesis' and their psycho-physiological union represents 'synthesis'

Everything in Nature and Society is developed through these different phases towards a higher synthesis which always represents a dynamic equilibrium.

Hence comes the following practical consequences:—The two most essential problems are knowledge of oneself and the choice of one's sexual partner. In order to achieve a balanced union to complete ourselves, we must first know ourselves from a psychophysiological point of view so as to know who is the complete sexual partner we need and who is capable of completing us.

Here the most important thing is always an absolutely frank and objective analysis vis-a-vis ourselves and others based on all the realities of life. We must have a good knowledge and be conscious of what we can give and what we can receive.

And instead of forming ideals we must look at the other person in the light of the every-sided reality of life and instead of appearing such as we should like to be, we must show ourselves with the maximum possible frankness as we really are. In short, we must have objective and conscious franknessCoasedaonathana dilites of life. when differentiation granknessCoasedaonathana dilites of life.

From this point of view we must recognise that contact between the sexes to-day is more healthy and real than in past periods. But it is not yet sufficiently so.

We must realise that love is the most many-sided activity in life- It is a science, an art; it is at once reality and fantasy. It is based on the experience of all the senses and organs in form, colour, melody, perfume, feeling, thought and intuition. In short, love is an artistic creation which has its own laws in the same way that painting and music have. The first and most important of these laws is the law of individual development. Only that love relation can remain permanent and harmonious in which both individuals secure and realise the preconditions of individual development of both parties. Where these preconditions and possibilities are lacking love must die sooner or later. The law is equally valid even in relations of friendship, because evolution exists as a principal end not only in Nature and Society but also in individuals. Love is the most powerful means of realising individual evolution. So first and foremost it is always individuality and personality which count.

It is always this individuality that we love. The greatest document in proof of our thesis is that individuality and love appeared simultaneously in the history of humanity. During the prehistoric periods of primitive races when differentiation did not exist, love

did not exist either. All the men lived a sexual life with all the women - there was community of the sexes - in an exclusively physiological way. It was only later after the occurrence of individual differentiation that individual choice of a sexual partner appeared. So love is the most many-sided form of individual evolution through the harmonious completion of oneself.

The second principal law is the law of activity. Where one of the two partners does not change but remains passively always at the same psychological level. love cannot remain permanent. Static and unchangeable mechanisation are likewise fatal to love.

The relation of love must always be new as in a kaleidoscope where all the colours are continually changing with a constant and inexhaustible richness notwithstanding that the kaleidoscope always remains the same.

Reciprocal individual development within marriage can be permanent and harmonious only if both parties reflect all the wealth, all the nuances and all the values of human life and culture. In accordance with the psychological law, the more one gives within marriage, the more one receives.

We can therefore draw the final conclusion that sexual equlibrium and harmony in love are possible; but not easy of attainment.

It is very difficult to find them in ourselves and impossible to find them elsewhere, because what we receive depends on what we give. So in final analysis our happiness always depends much more on our inner qualities than on all other factors. This is so because sexual equilibrium can only

where there is general equilibrium in all aspects of our life.

And so harmony in love and in sexual life belongs and will always belong to a minority consisting of the aristocracy of will and intelligence, which has the capacity of consciously solving all the problems in life in their successive order of importance. Our greatest moral duty is to do all we can to make this minority always more and more numerous until it becomes a majority when harmony in life can belong in a higher society to the whole of humanity.

(1) What is your view about "free love"?

According to dialectics free does not mean sexual chaos and irresponsibility. Love is an integral and concentrated activity and demands the totality of our energies; it does not tolerate dispersion.

an exclusively physiolo-From gical point of view it is perfectly possible for a man to live with several women simulataneously or vice versa-But the laws of psychology do not tolerate this dualism of the psychological energies and inevitably take their revenge in the form of various kinds of psycho-physiological disequilibrium.

The psycho-physiological constitution and mechanism of the man enjoins monogamy from the point of view of simultaneity. Naturally this does not mean that one cannot change one's sexual partner during life, as this would be anti-dialectical dogmatism and slavery. We are only forbidden polygamy at one and the same time, in other words to live sexually with CC-O. Jangamwadi Math Collection, Varanasi. Digitized By Siddhanta eGangotri Gyaan Kosha

as change of sexual partner is concerned the most decisive directive should be the assurance of the precondition of individual development and not external or secondary factors, because first and foremost sexual harmony is the greatest moral duty owed by the individual to himself. Naturally one cannot ignore other factors completely since they are not a negligible quantity in the dynamic totality. It is necessary to harmonise in a dialectical way with the greatest care individual evolution, sexual freedom and omni-lateral responsibility.

Freedom of love is not chaos and irresponsibility, but simply consists of the following truth: Love ought to be determined exclusively by its own internal factors and should be in no way influenced by external factors (economic factors, dogmas, prejudices).

(2) What are the psychological consequences of the difference in the erogenous zones of the two sexes?

The most important consequence is the following:—Man who has physiologically a single central erogenous zone has psychologically a single important need "sexual possession and the certainty that he has the love of his sexual partner." The woman, on the other hand, who has superficially scattered erogenous zones, not only needs the certainty of her partner's love, but also needs always and everywhere a series of external manifestations of tenderness and affection on the part of her sexual partner.

This is also a very important psychological law and one unknown to the majority of men. Little details and superficial habits very often play a very important part in the relation of love and they can sometimes even

become decisive factors in their psychological consequences.

(3) Are there other important factors in the difference between the erogenous zones of the two sexes?

There are many; we have only touched on the most important being limited in time and space. For instance, knowledge of the increasing and diminishing graphs of the intensity of feminine sexuality between two menstruations etc. is another of great importance.

(4) Can complete satisfaction of one person exist without satisfaction of the other?

No. In the act of coitus the two psycho-physiological organisms become a single dynamism of the nerves and each privation of satisfaction in one person reacts also on the other.

(5) Is it a right conception that "love does not exist at all", being merely a fanciful creation of literature and the arts?

This is like statements of deaf people about the Fugues of Bach. Incapacity for living or understanding something does not mean that the thing does not exist. Just as in society each fundamental material or economic activity has its ideological structure, so in life each human physiological activity has its psychological superstructure. So from a dialectical point of view love is the psychological superstructure of the physiological sexual union.

(6) Can sexual harmony exist without one's being conscious of all these psycho-physiological laws?

The answer is a categorical No! If we cast musical notes into the air haphazard, they cannot fall down in the musical order of a Beethoven.

Symphony, without the conscious and synthetic activity of a Beethoven.

In the same way sexual harmony cannot exist in the midst of the play of hazard, in the midst of the blind forces of sexuality. Instead of being dominated by these forces we must master them. This is only possible through conscious activity. These laws are as old as human individuality itself and have been applied more or less completely, but always consciously, through every period by all those who have achieved sexual harmony.

From this point of view we of the West lag rather far behind: the real many-sided masters of sexual harmony are already to be found in the past in East in possession of much dialectic, having for instance, a detailed knowledge of the influence of colours. sounds, perfumes, etc. on sexuality.

The lesson to be drawn from all this is that unconsciously, without knowledge of these laws one can only realise a momentary passing harmony doomed from the start to disappear, but not true permanent harmony. This question deserves to be reflected on as Dante says in his "Inferno":-"There is no greater sorrow than to remember happy times in misery."

(7) Can permanent equilibrium exist in spite of the fact that there is continual change in the factors of life?

Equilibrium must always be dynamic and never static. For instance, a statue has a static equilibrium which can be very easily upset - by an earthquake for example. Whereas a ship out at sea has a dynamic equilibrium and in spite of its never being in static equilibrium rahasi. Servacib life hanta eGangotri Gyaan Kosha

dynamically it always preserves a tendency towards dynamic equilibrium, and never lets itself be overturned by wind and waves. need the same dynamic equilibrium in life and particularly in sexual life. This is realisable with certainty but also with difficulty.

(8) What is the most recent psychological trend since Freud and Adler?

The most recent direction is dialectical psychology which regards life as the every-sided and dynamic unity of the organism and the consciousness in its adaptation to its triple environment :- nature, society and the individual self. In sexual life it is the third milieu - individuality - which plays the predominant part.

(9) What is the role and importance of environment?

In the relation of love, one partner represents the environment of the other and vice versa, is to say in this way one represents for the other the whole of his or her sex as the case may be. There is therefore a great responsibility placed on them vis-a-vis themselves from a psycho-physiological point of view and vis-a-vis both sexes as a whole from a moral point of view.

(10) What is the role of psychological and social difference in sexual life?

Naturally the fundamental psychological differences between the two sexes and professional differences in social life etc. result in numerous laws of very great importance and consequences of very great importance in.

We cannot here enumerate them or go into them in detail Our precis does not claim to be complete. It is intended to make people think about the general problem and to serve as a guide for individual application.

(11) How can one apply concretely these general laws?

The work of applying them concretely belongs to a specialist in psychology with a many-sided practice and rich experience.

According to dialectics, there are no abstract verities, there are only concrete realities. It is only a specialist who can provide a concrete solution on the basis of concrete analyses.

(12) How can one realise this diagnosis and therapy without knowing personally a specialised psychologist?

Personal acquaintance is not important. The most essential thing is to attach importance to the acquisition of sexual balance, secondly frankness, thirdly to be without prejudices and. lastly to have the intelligence to formulate all one's personal symptoms clearly and exactly. One must make

one's partner achieve the same thing and simply send the results to a specialist without knowing him personally and even, if one wishes, without giving one's name If the specialist really possesses the dialectics of his speciality he will send concrete directions about cure and diagnosis. After that one only needs one thing - the will to carry out the instructions received.

(13) What importance has the solution of the sexual problem?

The importance is very great and. An unbalanced sexual. many-sided. life absorbs and paralyses all our energies and hinders us in all our activities - individual, professional, social and moral. So it is a permanent: source of inharmony.

On the other hand, solution of the sexual problem liberates all our forces and energies, increases our every sided vitality and activity and serves us as a permanent source of harmony and energy. The young generation in sexual misery is an unbalancing factor incalculable and of no social value, while a new generation which has realised its sexual freedom and balance becomes the creative and dynamic basis of society.

### BOOK REVIEWS

Vital Facts about Foods By the late Otto Carque. Published by his wife Mrs. Lilian Carque. Copies can be had of Carque Natural Brands, Glendale, Inc. California, U.S.A. Cloth cover \$1.50. Paper Price \$.1. Paper Price \$. 1.

There are numerous books now on the subject available in the market. Many attempts have been made by different authors to exhaust the subject; but failed. This is also a similar attempt but this author has aimed at a very vital part of the subject and so the name 'Vital Facts about Foods' is appropriate. He say that the organic mineral elements are the most important part of the Tood elements can derthat Digitized by Siddhanta e Gangotri Gyaan Kosha

the same are available in abundance in fruits and vegetables; and in the outer coatings of all cereals and legumes. The same slogan is preached through the columns of our journal over and over. The other important feature of the work is, he differentiates. the acid-forming and acid-binding elements of which the acid-binding substances are said to be the most nutriwhile the former are destructive to a

perfect health.

The language of the work is lucid and the lay public may very easily learn the vital facts about foods. We commend the work to our readers.

Vaccination Scourge Exposed: by Dr. M. K. Pandurangam, Director, Yogic Cure, Health centre, Madras, etc.

Published by Bliss Cult Colony,

· Ambattur, R. S. near Madras

Cost As. 4.

The book contains 112 pages of solid matter based on up-to-date scientific knowledge, in the exposition of the scourge of Vaccination; besides an elaborate introduction of 12 pages by the author.

Dr. Bhishagratna A. Lakshmipati, B. A, M. B & C. M. has written a foreword in which he observed that he had evidence that death of a child was directly traced to vaccination. He cites cases, in which irreparable harm was the result of injections and condemns, in the end, the state being a party to these licensed murders.

The book contains very useful matter for those that have got any doubt as to the harmfulness of vaccination. The author views the subject from various view points and objects the same scientifically, politically and economically. We commend the little volume to our readers.

Baths:—By S. J. Singh, M. A., B. Sc., N. D. Principal, English Naturopathic College and Hospital, 57 Gwynne

Price Rs. 4.

Road, Lucknow. Published by 'The All India Nature Cure Association,' 57 Gwynne Road, Lucknow. Price. As. 12. Pages 90.

The author is a naturopath from a very long time, He has compiled almost all the hydropathic prescriptions in a single book. He has included in this book all the hot and cold water applications besides a few electrical applications. The book contains useful readable matter of scientific interest and we do not hesitate to recommend this book to every novice of nature cure.

Gems of Health, Part I. Compiled and published by Dr. Jata Shankar Nandi N. D. (New York) N. D. (Bezwada etc.), Health Home, Sabarmati, Ahmedabad. Price As: 12 Pages 237.

This book contains the first half (500) of the 1001 Gems of health in this part. Readers of the Indian Naturopath were reading a series of health gems contributed by the author to the Journal. He had practically compiled a number of creamy sayings from many experienced health advisors and doctors of various systems of medicine.

The sayings are really gems as they contain the Principles of Health and Hygiene by following which one can lead a healthy robust life for a very long time.

An exhaustive analysed contents is appended at the end of the book. We strongly recommend this book

to every one of our readers.

### **'UNIVERSAL UNGOOKED FOOD'**

By B. S. GOPALA RAO, N. D., Rajamundry.

and Rs. 3-8 to Subscribers.

REVIEW FROM THE "MAHRATTA" dated 24-5-1940.

The cooked food has its own dangers. Vitamins that are found in their best

conditions in a natural state, undergo a change when heat is applied to them.

The writer has considered the problem of uncooked food from all possible angles of vision. The quality of food more often induces character. Therefore the problem of food selection is indeed grave to make demands on our minutest attention. The exposition of the argument is simple and convincing as Barriers of jargon eargument by the author to obstruct the path of the reader in following the argument.

## The Indian Naturopathic Association

# INDIA'S PREMIER NATIONAL ORGANISATION FOR HEALTH PROPAGANDA

#### Its objects are:

- 1. To promote investigation into the origin and the true character of Evil and into Nature's Ways of eliminating it.
- 2. To foster the perfection of the true Science of Health by promoting investigation into the Laws of Natural Living and into the Methods of Natural Healing.
- 3. To encourage a sympathetic, critical and comparative study of the several ancient and modern, preventive and remedial systems, institutions, customs and practices in the world (whether scientific, philosophical, religious or otherwise) for the purpose of ascertaining their Naturopathic value, if any.
- 4. To investigate, interpret and redeem the theory and the practice of the traditional Indian Naturopathic Systems of Yoga.
- \*5. To propagate the philosophy of Naturism, and to work for the re-organisation of human life, effort and culture on a natural basis.
- 6. To provide moral and if necessary, legal support to those that live or advocate a life according to Nature; particularly, to persons practising the profession of healing by Naturopathic methods recognised by this Association.
- 7. To do all such acts as may be necessary, incidental or conducive to rendering the knowledge of Nature's Ways and the Blessedness of Natural Life available to people.

In particular,

- [a] Through the medium of books journals and pamphlets by means of lectures and the like and, if possible, by founding suitable colleges and other institutions of a standard type, to expound the philosophy of Natural Living, and to teach the several systems of Naturopathy recognised by this Association.
- [b] To found and maintain suitable libraries and museums and to collect into them books and exhibits teaching or illustrating the principles and practices of the philosophy of Naturism and the several methods of Natural Healing.
- [c] For the accommodation of persons desiring a life of serene purity or treatment for any disease, to found and conduct health homes or other sanitaria in urban, horticultural or sylvan environments and to demonstrate to the world the supreme efficacy of Naturism, by remedying all diseases by Natural Methods.
- [d] To establish orphanages, to admit young orphans therein and to bring them up in accordance with the principles of Natural Living.
- [e] To organise a corps of volunteers prepared to render full-time service to the cause of Naturopathy.
- [f] To found Naturopathic Societies wherever convenient and to affiliate the same to this Association.

Do you Want to be a MEMBER

Annual Subscription Rs. 3 only. Members will get copies of

INDIAN NATUROPATH FREE.

For Particulars Apply to: THE GENERAL SERETARY,

The Indian Naturopathic Association,

MONAPARANAIR NASANINA

BEZWADA [S. India].

CC-O. Uahyamwati Math Collection, Varanasi. Digitized By Siddhanta eGangotri Gyaan Kosha

ingamawadi Malin Varmed

PRICE Rs. 20

JUST PUBLISHED

POSTAGE EXTRA

# Human Culture & Cure

By
DR. E. D. BABBITT

WE are glad to announce

that the printing of the above book
is now complete, and the bound books
will be sent to the Subscribers of the
same on 15th August 1940

The pre-publication price of Rs. 10 is now withdrawn.

Part I Philosophy of Chromopathy and apparatus.

Part II Sexualogy and Sociology.

Part III Psychology and Mental Healing.

Part IV Nervous system and Insanity.

Part V Diseases of organs and Cure.

150 Illustrations

Printed on heavy antique paper and bound in cloth.

For detailed prospectus apply to:—

The Chromopathic Institute,

Andhra Grandhalaya Press Buildings, BEZWADA.



